

A NEW  
SYSTEME  
OF THE  
APOCALYPSE,  
OR  
*Plain and Methodical*  
ILLUSTRATIONS

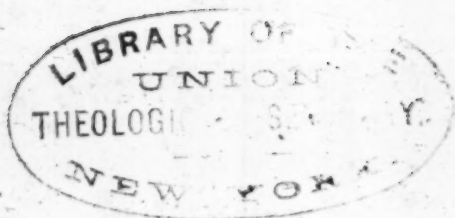
Of all the VISIONS in the  
*Revelation of St. JOHN.*

Written by a *French Minister* in the  
year 1685. and Finisht but *two*  
*days* before the *Dragoons* plun-  
derd him of all, except this  
*Treatise.*

To which is added, This Author's  
*Defence* of his *Illustrations*, concerning the  
NON-EFFUSION of the VIALS;  
In answer to Mr. JURIEU.

*Faithfully Englished.*

London Printed in the Year 1688



1891



# THE TRANSLATOR

To the

## R E A D E R.

AS the knowledg of things to come, not visible in their Causes, is the alone priviledg of God, and which he so peculiarly challengeth, as to distinguish himself thereby from all those Beings, to whom thro the fallacy of the Devil, and their own ignorance, the sottish and deluded part of Mankind had ascribed a Divinity; so the predicting those things before their accomplishment, and the Events coming afterward to correspond with the Prophecy, is an infallible evidence of the Divine Original of that Book wherein they are foretold & recorded. In which respect, as the *Scripture* only can lay claim unto & boast of God as its Author, so upon

\* 2

that

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that account as well as many other, it ought to be received, and submitted unto, with a humility, veneration, and faith due unto writings that proceed from divine Inspiration. But tho many other *Books* of the Sacred Scripture, do sufficiently proclaim whose Oracles they are, by this divine and infallible Signature; yet there is not one, all whose parts and every line, do so eminently carry this heavenly character and impression upon them, as the *Apocalypse of St. Iohn* doth. For God being to shut up the Declaration which he thought fit to Vouchsafe unto mankind, for the Regulation of their Faith, Worship, and Obedience, and for encouraging them unto self-denial, patience, & hope; hath been pleased by these *Prophecies*, not only to affix his Seal to all the other parts of the *Scripture*, so as to acknowledg himself for the Author of them: but to  
com-

## To the READER.

compensate for denying the Spirit of Prophecy any more unto men in order to their guidance, and conduct of the *Church*, he hath left us in this *Divine Book* an unerring account of all things, that were either eminently to befall the *Empires* of the World, or to be the lot and portion of the *Church*, till the time of the consummation of all things And tho it be no extenuation of the neglect of those, with whom our Lord Jesus Christ had intrusted with the care and instruction of Believers, and to whom he had committed the Pastoral office, that these Prophetical *Visions* were not anciently more studied and efforts made to explain and enlighten them; yet the Wisdom of God displays and magnifies it self in the sloath and omission of men, and his tender compassion towards his people manifests it self in the neglect of their overseers; seeing had

## To the READER.

the many tragical things here predicted, with which the Saints were so long to conflict and wrestle, been clearly known and understood before they were hastening towards their *period*; these blessed *Oracles*, which administer comfort to us, might have disanimated and discouraged those, whose lot was cast in the first and more early times. And among other evidences, that the *persecutions* with which the *Church* hath been so long exercised, are drawing towards an End, we have this considerable proof of it, that so many persons of Eminent learning and singular piety, have of late applied themselves to the Explication of these *Prophecies*, and who have not only with so much pains and industry, but with so much success inquired into the sense and meaning of them. In which list, this *Author* deserveth not the last place, who as he hath given us

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a compleat *Systeme of the Revelation*; so he hath done it with wonderful succinctness, coherence, and perspicuity. Nor do I know any, who seemeth to have more happily guessed at the meaning of the *Visions* which are still to be accomplished, or who enforceth his conjectures with more probable reasons, and all accompanied with such a modesty as became an Inquirer into things, not only future but extreamly *Mysterious*. The presenting my countrymen with it in their own language, cannot be ungrateful unto them: it being the glory of the *English*, that their piety, as well as Genius, have disposed them to researches of this nature, of whom some have had the happiness of affording that light into these *Mysteries*, that Forraigners are not asham'd to acknowledg the having kindled their Torches at their Lamps. 'Tis true, there are some things wherein

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our Author differs from the Eminent *Mr. Jurieu*, who hath so well merited of the Churches of Christ, by his many accurate and learned writings, particularly by his late *Treatise of the Accomplishment of Prophecies*. But as their harmonising in so many and material things, is much more to be admired, than their differing in that particular about the *Effusion of the Vials*; so their managing the difference with that Christian meekness, with that deference to one anothers learning and worth, is a singular commendation to themselves, and ought to be a pattern for all others to Imitate. The present posture of affairs in *great Brittain* as well as elsewhere, render this discourse and others of the like complexion exceeding seasonable. For while the *Factors* for *Rome*, are endeavouring to put such a varnish upon the *Papal Church*, as may serve to allure and delude the  
silly

## To the READER.

filly into her communion; behold she is here represented in lines and colours originally drawn by the H. Spirit, that are fit to excite and kindle all mens loathing and abhorrency of *her*. And while the *Popish Missionaries* flatter themselves with hopes, & fright others with menaces, of their bringing the world into slavery and bondage again to the *Triple Crown*; lo! we have not only the approaching downfal of *Babylon* here demonstrated unto us, but an account both of the ruin of all that would support her, and of the speedy and triumphant resurrection of the *Witnesses* that lye slain for the Testimony of Jesus and the word of his patience. To whose glorious revival in other parts, I do not doubt but that the stedfastness, courage, and victory of the *Witnesses* in *England* and *Scotland* over the Beast, will be found not only conduceable but instrumental. Which I pray God to grant. Farewel. \* 5 The

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# THE AUTHOR'S PREFACE.

**T**Is reported of a great person, that being reading Perlius, and not able to comprehend what he meant, by reason of the obscurity which that Poet seems to have studiously affected, he thereupon threw away the book in anger and disdain: saying, that it was not worth his pains to imploy himself about an Author, who had writ in so dark a stile, as if he had a mind not to be understood: non vis intelligi, debes negligi.

There are many and even good men, who treat the Revelation of St. John much after the same manner. They complain, that this Divine Book is full of unintelligible Mysteries, and of Riddles darker than that of Samion. That it resembleth the Tabernacle, into which the cloud not only hindred men from entring, but which made that they who went in, could discern nothing save darkness. In a word, they say it is in vain to study Prophecies, which it is impossible  
to



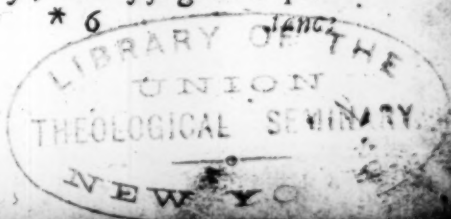
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*to know the meaning of, unless illuminated by the same Spirit which Revealed them, or without attending till we see their completion, which is that alone whereby they come to be infallibly interpreted.*

*Nor ought we to wonder, that a person of parts and abilities, and who can spend his time about something else, should decline to waste his Spirits in searching out the sense of a Book, to whose composition there concurred nothing save human wit and Industry; and which contained only piquant Satyrs upon the brutal Vices of Nero, and the profligacies of other depraved Monsters of that unhappy Reign; and wherein the best that was to be met with, were only some Moral Instructions, and a little diverting Railery upon Fools and Villains.*

*But the Revelation contains in it the great Mysteries of Divine Providence; the Destiny of the Roman Empire; the Fate of the Kingdom of Jesus Christ; and gives us not only a Description of the Romish Church, which is the Mystical Babylon, and the Spouse of Antichrist; but Vouchsafes us a Representation of the True Church, which is the Heavenly Jerusalem, and the Spouse of the Son of God. All which are matters so Holy, and of so great impor-*

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*tance to the Consolation of every Believer, that knows how to read, that none ought to be discouraged from studying it, by the darkness wherewith it is envelop'd.*

*The Holy Spirit foreseeing the dislike, which the obscurity of the Apocalypse might occasion, took care to Invite Christians to the reading of it by a most alluring promise, registred at the beginning of this Book; Blessed is he who readeth, and heareth the words of this Prophecy.*

*'Tis a matter worthy to be remarked, that tho' the Revelation be not the alone Book, which is dark and hardly to be understood, there being divers parts of the ancient Prophets incircled with no less obscurity; yet this is the only portion of the Divine Writings, which the Holy Spirit hath taken particular care to recommend unto our perusal and study. Which doth unquestionably intimate two things. (1) That of all Divine Revelations, there are none of more Importance, than those which are the subject matter of the Apocalypse. (2) That whosoever shall read this Book with all due regard and application, and in order thereby to be rendred holy and wise, he shall not find the study of it useless and unprofitable, nor miss the being in some measure and degree guided into an  
under*

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*understanding of it. For were it otherways, the Holy Spirit would not have been guilty of so unaccountable a thing, as to tempt and oblige our searching into it by so signal a promise.*

*Moreover, the Apocalypse, like the Cloudy Pillar that conducted the Israelites, tho it be dark on the one side, yet it is luminous on the other. Where the Spirit of God hath given no Explanation of the Prophetick Schem's, and where the Event hath not illustrated them, there we are still upon the dark and cloudy side of it. But where either the Holy Spirit hath expounded any of the Visions, or where the accomplishment hath interpreted them, we are there furnished with such a light, that it is impossible to miss the understanding those portions of this Divine Book, without a wilful shutting of our eyes, and a chosen muffling of our Intellects.*

*When we are to learn crabbed and abstruse Sciences, we begin with Common Notions, and wit's principles which are the most evident: and so we proceed by degrees till we have advanced unto, and have conquered that which is more sublime and difficult.*

*This Method is natural and good. By observing of it, the greatest Doctors, and the most celebrated Philosophers, have arrived*

*both*

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*both at their knowledg and their renown. And if we take the same course in our search into the Apocalyptick Mytteries, there will remain little but what we may master and unravel. There are some Visions, which the Angel who revealed them to St. John, Vouchsafed also to explain. There are others, which the Event hath expounded. And there are a third sort, in the sense of which all men are agreed. So that being first assured of the Scope and meaning of those which are explained; and then of the signification of such as there is no contest among Authors about; we may afterwards proceed to the rest. By this method we shall enter upon the darker places with a Torch in our hand, and thereby come to discover all the Mysteries of this Book, as far as is either necessary or profitable.*

*'Tis evident, that there are but three principal Visions in the Revelation, in which are contained both all that was to befall the Kingdom of Jesus Christ, which is the True Church; and all that hath relation to the Papal Empire, which is the false. These Visions, are those of the Seals, those of the Trumpets, and those of the Vials. The rest are only Tablets and Draughts, wherein what had been represented*

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*sented in those of the Seals, Trumpets and Vials, is reassumed, enlarged, and more particularly deduced and explained.*

*The number Seven being Mystical, and marking perfection, serveth to inform us, that these three Visions do comprehend all. For it is found in the Seals, in the Trumpets, in the Vials, and in the Thunders, which are the Fore-runners of the Vials. Moreover these three Visions are so link'd one to another, that the Second, which is that of the Trumpets, begins under the seventh Seal; and the third, which is that of the Vials, commence under the seventh Trumpet. Finally, 'tis upon the Effusion of the Vials, that the Mystery of God is to be finished, whereof there is mention chap. 10. which consisteth in the deliverance of the Christian Church from all that She suffered by and under the Roman Empire, and in the reduction of all the Kingdoms of the World to Jesus Christ, which will usher in the Millennial peace of the Church.*

*Being fully perswaded, that this Division which I have laid down, is the true Key of the Apocalypse; I shall therefore distribute this Work into two parts. The first shall explain the Visions of*  
Chapters

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Chapters 12, 13, 14, 15, 17, 18, 19, 20, 21. The second shall illustrate those of Chapters 4, 5, 6, 7, 8, 9, 11, and 16.

*By this means there will be found here an entire Systeme of the whole Apocalypse, where one may see the Disposition of all the Visions, and the Order of the several Events therein fore-told; and all this in so compendious a manner, as is not to be met with elsewhere. For whether they be Commentaries, or other Tracts, in which all these Visions are explained, they are either of a length sufficient to weary and discourage the Reader; or if they be so short as by reason of their brevity to invite one to peruse them, they do at most but expound a part of these Visions, and afford a very imperfect account of this Divine Book, and leave the Reader under great deficiency as to the knowledg of it.*

*There are divers of the Refugees, who had the sight of this Discourse while they were in France. For the Author had finished it near the end of August 1685, about two day's before the arrival of the new Missionaries the Dragoons, who plundered him of all he had. So that this was the whole that he was able to save out of that doleful Ship-wreck; which since his arrival at a*  
*place*

145. 11-1  
296.

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*place of security, he hath reviewed and corrected in several places. And having met with the Accomplishment of Prophecies; written by the famous Monfr. Jurieu; the Author was exceedingly pleased to find that he had explained the 11<sup>th</sup> Chap. as promissory of the re-establishment of the Reformed in France, according as that great Man hath done.* ✓

*And whereas it may be feared, lest this conformity in their opinions, seconded with a general hope, should make the Protestants, who remain still in France, the more inclinable to abide there, tho they may find opportunities of making their escape; he thinks fit to admonish them as from God, to obey immediately that Heavenly voice, Come out of Babylon, my people, lest partaking of her sins, ye receive also of her plagues. And to let them know, that they cannot go to Mals, without either worshipping the Beast, or worshipping his Image; or without either having his Name, or the Number of his Name, and without receiving his Mark, either in their Foreheads, or in their Hands. And by becoming inrolled in that list, they cease to be of the Number of the 144000. that are sealed, and of*  
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*those who are to Reign with Jesus Christ. And as they cannot worship the Host, which is but a Creature, without being Idolaters; so they cannot plead, that in their hearts they do it not, without the being Hypocrites; and through being either Idolaters or Hypocrites, they derive upon themselves the Judgments of God. Neither are they to make the Accomplishment of Prophecies, nor these Illustrations upon the Apocalypse, the Rule of their conduct; but they are to govern themselves by the alone Word of God, which requires them to beware of Idols, to withdraw from Idolaters, and to fly from one place to another in time of Persecution, and that not only to the hazarding their Estates and their Liberties, but their very lives, as thousands of Exiles of all qualities, Sexes and Ages have done.*

*The infinite mercy of God, his ineffable and immense Wisdom, his Titles of mighty in Power, wonderful in Counsel, the strong God, who can do both above our thoughts and our desires, his being a God to whom vengeance belongeth; a jealous God, who worketh all things for the glory of his Name; together with the Intercession of Jesus, which is the re-*  
*treat*



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*treat of an innumerable company of Souls, that pray to God day and night for the turning his anger away from his people: These I say, are Considerations which afford infinitely more solid foundations for the support of our hopes, in reference to the re-establishment of the Retormed in France, than all human conjectures and reasonings can administer. But how firm soever the foundation is, that this hope is built upon; yet it ought not to hinder those who know the Idolatry of the Romish Church, either from withdrawing immediately out of the Kingdom, provided they can find a door open to escape; or from repairing the injury which through their sacrilegious Abjuration, they have done to Religion, by a publick and constant Confession of the Truth for the time to come.*

*Finally, the Author made use of no Books towards the composure of this Discourse, save of Launay's Commentary, published under the name of Jonas le Buy, Sr. de la Perie, and of the Synopsis Criticorum. He chiefly follows Launay, as having a great esteem for his judgment as well as his Learning; and as thinking that so good a Guide, could not conduct  
him*

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*him amiss. He oweth to the Synopsis Criticorum among divers other things, the Exposition of the Number of the Beast, which he hopes to have so much farther inlightned, that Mr. Potters Opinion shall be accounted as solid, as it appeareth subtile and profound.*

*But this Preface is too long, for an Author that would equally avoid length as well as obscurity. And he hopes, there will be no cause of fastning upon him that Reproach.*

*Dum brevis esse laboras, obscurus fis.*

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Of all the

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On the

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A  
NEW SYSTEME  
OF THE  
APOCALYPSE,  
OR  
A Plain and Methodical Explana-  
tion of all the Visions of the  
REVELATION of St. JOHN.

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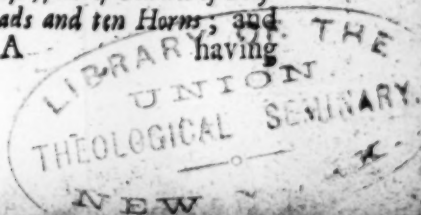
The FIRST Part.

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I. ILLUSTRATION.

*What we are to understand by the*  
BEAST.

**S**aint John having in the 17. Chapter  
v. 1, 2, 3. told us, how he was carried  
into the Wilderness, by one of the Se-  
ven Angels, that had the seven Viols,  
and how he there saw a Woman  
sitting upon a Scarlet Beast, full of Names of Blas-  
phemy, having seven Heads and ten Horns, and  
having



having in the *Vision*, related in the 13. *Chapter*, described this *Beast* unto us; we are therefore in the *first* place to inquire, what is meant by this *Beast* with *Seven Heads* and *Ten Horns*, that we may be able thereby to know with the more certainty, and with the greater plainness, who this *Woman* is that is called *Babylon the Great*, whom the *Beast* carries.

Nor will it be difficult to understand the meaning and import of this Term *Beast*, it having been explained in the *Visions* of *Daniel*. For that *Prophet* having in the 7<sup>th</sup> *Chap.* v. 3, 4, 5, 6, 7. declared, how that he beheld *Four Beasts rising out of the Sea*, the *first* whereof resembled a *Lion*, the *second* a *Bear*, the *third* a *Leopard*, and the *fourth* different from the three former: He adds, that having asked one of the *Angels*, that stood before the *Ancient of Day's*, what the meaning of that *Vision* might be? it was answered him v. 17. that these *four Beasts* were *four Kings*, which should arise upon the *Earth*. So that this *Explication* vouchsaf'd by the *Angel* unto *Daniel* concerning the *Vision* of the *four Beasts*, do's fully inform us, that this Term *Beast* in the *Revelations* of *St. John*, signifies a *Power*, an *Empire*, a *Succession* of *Kings* and *Rulers*; as the *four* in *Daniel's Visions* represented the *four Empires*, the *Assyrian*, *Persian*, *Grecian*, and *Roman*, with which the *Church of God* was concerned; and which *four Empires* had been before represented by the *Image* that appeared to *Nebuchadnezzar* in his *Dream*, *Dan.* 2. 31, &c.

The



The word *Beast* being then used in the *Visions* of *Daniel*, to denote an *Empire*, or a *Succession* of *Sovereign Rulers*; it can have no other signification affixed unto it in the *Visions* of *St. John*, forasmuch as one Spirit inspired both the *Apostle*, and the *Prophet*. And this is the more evident, in that *Daniel's fourth Beast*, is the same with that in *St. John's Visions*, as do's plainly appear by the universal and perfect Agreement that is between the one and the other.

1. Whereas *Daniel* tells us, *c. 7. v. 7.* that the *Fourth Beast*, which is the *Roman Empire*, and to which he gave no Name, was different from the *three* former, from the *Lion*, the *Bear*, and the *Leopard*; so *St. Iohn* represents the *Beast* upon which the *Woman* sitteth, not only as diverse from those three; but as that which there is none that bears any resemblance unto; and which (as he says) *Rev. 13. 2.* had the *Body of a Leopard*, and whose *Feet were as the Feet of a Bear*, and his *Mouth as the Mouth of a Lion*.

2. Whereas *Daniel*, *Chap. 7. 7.* says of the *fourth Beast*, that he had *ten Horns*. *St. Iohn* says the same of the *Beast*, that carried the *Woman*, *Rev. 17. 12.*

3. And as *Daniel* informs us, *Chap. 7. 24.* that the *ten Horns* of the *fourth Beast* were *ten Kings*, that should arise out of that Kingdom; *St. Iohn* likewise assures us, *Rev. 17. 12* that the *ten Horns* of the *Beast*, upon which the *Woman* sitteth, are *ten Kings*, which had not then received any Kingdom.

4. Whereas *Daniel* says, *Chap. 7. v. 8. 25.*  
A 2
that

that the *little Horn* of the *fourth Beast*, had a *Mouth*, speaking great things; and uttering words against the Most High. *St. Iohn* also say's of the *Beast*, that carried the *Woman*, *Rev. 13. 5, 6.* that there was given unto him a *Mouth* speaking great things, and that he opened his *Mouth* in *Blasphemies* against *God*.

5. Forasmuch as *Daniel* tells us, *Chap. 7. v. 21.* concerning the *little Horn* of the *fourth Beast*, that he made war with the *Saints*, and prevailed against them. *St. Iohn* say's the same of the *fourth Beast*, upon which the *Woman* sitteth, *Rev. 13. 7.* namely, that it was given unto him to make war with the *Saints*, and to overcome them.

6. And whereas *Daniel* declares, *Chap. 7. v. 25.* that the *Saints* shall be given into the hands of the *fourth Beast* a time, times, and the dividing of time; *St. Iohn* declares also of the *Beast* upon which the *Woman* sitteth, *Rev. 13. 7.* that *Power* was given unto him, to continue forty and two moneths, which make just three *Prophetical years* and a half.

7. Lastly, Forasmuch as *Daniel* says of the *fourth Beast*, *chap. 7. v. 11.* that he was slain, and his body destroyed, and given to the burning flame. *St. Iohn* declares the same of the *Beast* that carried the *Woman*, *Rev. 19. v. 20.* how that he was taken, and cast into a *Lake* of *Fire* burning with *Brimstone*.

So that after the agreement of the *one Beast*, with the *other*, in so many particulars, there is no room left for suspicion, but that *Daniel's fourth Beast*, is the same with the *Beast* described by *St. Iohn*, upon whom the *Woman* stiled

ailed *Babylon the Great* sitteth; and that all the Revelations of *St. Iohn*, are nothing else but a continuation of the *Prophetical History*, which *Daniel* had begun of the *Roman Empire*, and of the *Church of God*.

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## II. ILLUSTRATION.

*What is intended by the Seven Heads of the Beast.*

REV. CHAP. 17. V. 20.

**T**He *Seven Heads* ascribed to the *Beast* in the *Vision* of *St. Iohn*, serve to explain the *Vision* in *Daniel*, and do make it clearly appear, that the *fourth Beast*, which the *Prophet Daniel* describes, and which is the same with that described by *St. Iohn*, can represent nothing save the *Roman Empire*. For proof of this, we are only to observe the *Explication* which the *Angel* gave of that *Vision* to *Saint Iohn*, *Rev. 17. v. 9. Here is the mind*, (say's he) *that hath wisdom; the seven Heads are seven Mountains, on which the Woman sitteth. And they are seven Kings, five are fallen, and one is, and the other is not yet come.*

These *seven Hills*, do so plainly point out and characterise the *City of Rome*, that the *Angel* could not have more evidently declared it, if he had directly mentioned it; the *Terms* wherein he represents it, being so agreeable to the *Character* of the *City built upon seven Hills*, which is the *stile* whereby

their own Poets, *Ovid*, *Propertius*, *Horace* and *Virgil*, do describe it.

*Septemque una sibi muro circumdedit Arces.*

*Virg.*

*Dīs, quibus septem placuere colles, dicere carmen.*

*Horat.*

*Septem urbs alta jugis, toti qui præsidet Orbi.*

*Propert.*

*Sed quæ de septem totum circumspicit Orbem*

*Montibus, Imperii Roma Deūmque locus.*

*Ovid.*

Accordingly that learned Roman *Varro*, being speaking of a Festival, called *Septimenum*, that was dedicated to the Honor of *Rome*, of which they had made a Goddess; say's, that this *Feast* took its name from the *seven Mountains* on which *Rome* was built. Nor are there any, but who do know these *Hills* to have been, the *Palatine*, the *Capitoline*, the *Aventine*, the *Celian*, the *Esquiline*, the *Viminal*, and the *Quirenal*.

So that from and by means of these *Mountains*, we come to be assured, that the *Beast* with *seven Heads*, according to the exposition given by the *Angel*, can be nothing but the *Roman Empire*.

And this is made further evident by the *seven Kings*, which as the *Angel* tells us, are also signified by the *seven Heads*, *Rev. 17. v. 10.* And there are *seven Kings*, five are fallen, and one is, and the other is not yet come.

Which *seven Kings* do most infallibly denote the *seven Forms* of *Government*, under which *Rome* hath been, and through which  
it

it hath passed since its Foundation. For it is the *Scripture* method of expression, to signify by *Kings* all sorts of *Supream Governors*. As appears both from the 36. of *Genesis* v. 31. where *Moses* having reckoned up the *Kings* that reigned in *Edom*, before there reigned any *King* over the Children of *Israel*, means no more, than before there was any *Sovereign Magistrate* in *Israel*; and from *Deut.* 33. v. 5. where *Moses* is said to have been *King* in *Ieshurun*.

Now the *seven* kinds of *Supream Magistrates*, by which *Rome* hath been governed, are *Kings*, *Consuls*, *Decemviri*, *Military Tribunes*, *Dictators*, *Emperors*, and *Popes*. Five whereof the *Angel* says, were fallen, and that the *sixth*, which was that of *Emperors*, now is, namely, in the time of *St. Iohn*; but that the *seventh* was not yet come, forasmuch as the *Bishop* of *Rome* was not at that time, what he is since grown up unto by his *Usurpations*, of being as well the *Sovereign Master* over *Kings* and *Emperors*, as *Monarch* over the *Church*.

But we are not yet come to prove the *Pope* to be meant by the *seventh Head*, it being necessary before we advance to that, to explain divers other particulars; so that it is enough for the present, to have shewn, that the *Beast* with the *seven Heads* can represent nothing else save the *Roman Empire*.

## III. ILLUSTRATION.

*What the Ten Horns of the Beast do denote and signify.*

REV. CHAP. 17. V. 12.

THE *Lamb*, by which our Saviour is represented, is said to have *Horns*, as well as the *Beast*; but the signification of the *Horns* of the one, is somewhat different from the meaning of the *Horns* of the other. Those of the *Lamb* do denote the *Power* of Jesus Christ, and the number *seven* intimates the perfection of it, *Rev. 5. v. 6*. So that the *Lamb's* being represented with *seven Horns*, is to signify the *Fulness* of his *Power*, or, as it is in the language of *St. Paul, Phil. 2. 9, 10*. His *having a Name given him above every name, that at the Name of Jesus every Knee should bow*.

But the *Horns* of the *Beast* do signify *Kingdoms* and *Dominions*, as appears by their being applied to such a sense in the *Visions* of *Daniel*. Thus the *Ram*, by which was signified the *King of Persia, Dan. 8. 3*. is represented with two *high Horns*, and whereof the one was higher than the other, because the *Kingdom of Persia* was more powerful than that of the *Medes*. And accordingly the *Angel* tells *St. Iohn*, that the *Ten Horns* of the *Beast*, are *Ten Kings*.

Nor is it of any great moment, whether the number *Ten* do signify punctually so many, it being sufficient to take the word *indefinitely*,

definitely, for the intimating a considerable number, it being so used elsewhere. And thus it both signifies the *great Extent* of the *Roman Empire*, and serves to demonstrate that it is only *this Empire*, which we have represented in the *Revelation*; there being no other in *St. Johns* time that could answer the vast importance of this *Phrase*, or at least none that was known, and with which the Church of God had any concernment. And it is by reason of its greatness, that the Sacred Writers call it by the stile of *all the World*, and of the *whole habitable Earth*, *Luc. 2. 1. Rev. 13. 3, 8. Rev. 17. 18.* As if all Nations had been under the jurisdiction of the *Roman Emperors*.

But whereas there seems to be a contradiction in the Explication given by the *Angel*, in that after he had said, that the *Ten Horns* of the *Beast* are *Ten Kings*, he adds, *Rev. 17. 12.* that these *ten Kings* had received no Kingdom as yet, but were to receive power as *Kings* one hour with the *Beast*. Seeing if he intend by the *Beast*, the *Roman Empire*, as it flourished in *St. Johns* time; how can he say, that these *Kings* had received no Kingdom as yet, and that they were only to receive their power at the same season with the *Beast*. I say, this seeming contradiction in the Explanation given by the *Angel*, will easily vanish when we shall have expounded the *Vision* of the *Beast* with *Two Horns*. Which before we proceed unto, it is necessary that we explicate that of *Babylon the Great*.



## IV. ILLUSTRATION.

*What it is that the Holy Ghost represents  
by Great Babylon.*

## REV. CHAP. 17.

**T**IS not a matter any longer disputed, whether *Rome* be intended by *Great Babylon*, it being acknowledged both by *Bellarmin*, and by the most famous *Iesuites* that have commented upon the *Revelation*. And *Cardinal Perron* as well as several others, conclude *Peter's* having been at *Rome*, from his having dated his *Epistle* from *Babylon*, *1 Pet. 5. 13*. Which confession confirmeth all that we have said concerning the *Beast* with *seven Heads* and *Ten Horns*.

So that there remain only two *Questions* to be decided, whereof *one* is, whether we are to understand by *Babylon*, *Rome* as it was *Heathen*, or *Rome* as it is *Christian*? And after we shall have demonstrated, that it is *Rome Christian* that is intended by *Babylon*; the second *Question* will be, whether by *Babylon*, we are to understand *Rome* as it now is, or as it is to be under the *Reign* of a certain pretended *Antichrist*, whom the *Advocates* for the *Pope* will have yet to come?

As to the *first Question*, namely, that by *Babylon*, as *St. Iohn* describes it, we are to understand *Rome Christian*, and not *Rome Heathen*; the following *Arguments* will be sufficient to demonstrate it.

1. 'Tis



1. 'Tis certain, that the Holy Ghost, in describing the *Apocalypſtick Babylon*, does allude to *Babylon* of the *Chaldees*, where the People of *Israel* were held captive seventy years. *Babylon* of the *Chaldees* was a *Type* of this whereof *St. Iohn* ſpeaks. And it being of the nature of *Types* to be of a different conſtitution and frame, from thoſe things which they *typify*, and whereof they are Emblems; it does neceſſarily follow, that the *Chaldean Babylon* being *Heathen*, this whereof *St. Iohn* ſpeaks, muſt be of a *Religion* differing from that, and conſequently *Chriſtian*. And withal, that as the *Bondage* of the *Israelites* in *Babylon* of the *Chaldees* was *Corporal*, ſo that of *Chriſtians* in the *Apocalypſtick Babylon* muſt be *Spiritual*.

2. *St. Iohn* deſcribes *Rome*, not as it was under the *Emperors*, which were the *ſixth Head*, but as it was to be under the *ſeventh Head*, and under the *eighth King*, which muſt neceſſarily be the *Succession* of the *Popes*.

3. The *Babylon* which *St. Iohn* deſcribes, *Rev. 17. 8.* is one that *aſcended out of the Bottomleſs Pit*, and which is an infernal Power, and contrary to the Kingdom of *Jeſus Chriſt*, and to his Word: which cannot be affirmed of the Sovereignty of *Rome* as it was *Pagan*, in that all the ſeveral *Governments* of this World were ordained by God, *Rom. 13. 1.* but may very well be ſaid of *Rome* as it is *Antichriſtian*.

4. *St. Iohn* deſcribes *Rome*, as it was to be after the deſtruction of the *Empire*, and its diviſion among *Ten Kings*, who were to re-

ceive their power at the same with the Beast, Rev. 17. 12. which as it can no ways agree to Rome as Heathen, so the event hath shewed that the Popes grew up to their Domination, at the same time, when thro the subversion of the Roman Empire by the Northern Nations, many Kingdoms were formed out of it.

5. St. John, Rev. 18. 13. describes Babylon as a Merchant, that bought the Souls of men; which is not applicable to Rome as Pagan, it being certain that it never used that abominable Traffick. It bought Slaves, to serve it self of their Bodies; but it never bought Souls, nor sought to purchase men by money to be of the Heathen Religion; that was never practised but by Rome Christian. It is notoriously known, that the Clergy of France, have for divers years advanced a Fond, for the buying the Souls of Protestants, and have drove that Traffick and made Purchases of them in all the Provinces of the Kingdom. So that from this Topick also, it must be Rome Christian that is the Babylon here meant.

6. St. John foretels, Rev. 18. 2. that Babylon shall be destroyed, and become the Habitation of Devils: But it did not befall Rome Heathen to be destroyed; and when it was taken by the Goths, it was Christian. So that the Babylon here meant, must be Rome Christian, and which for becoming Antichristian, and the Habitation of Devils, is to be utterly destroyed.

7. St. John says, Rev. 19. 3. of the Babylon that he intends, that after its subversion it shall

shall never be built again, but that it shall be a perpetual desolation. Which forasmuch as it did not befall *Rome Pagan*, it must therefore be *Rome Christian*, that is, the *Babylon* threatned to be so thrown down, as that *She shall be found no more at all*, Rev. 18. 21.

8. St. *John* upon his beholding *Babylon Idolatrous*, and drunken with the Blood of Saints and Martyrs, he was surpris'd and astonish'd: when I saw, says he, Rev. 17. 5, 6. that *Babylon* was become a Harlot, and an Idolatress, and that *She was drunken with the Blood of the Martyrs*, I wondred with great admiration. Now he must be under more than a natural blindness, who does not perceive that St. *John* would not have been astonish'd, to see *Rome Pagan*, and as *She* was in his time, an Idolatress and a Murtherefs, seeing he had never known her otherwise than with these two Qualities: whereas he had reason to be amaz'd, that the *Vision* should represent unto him what was to be afterwards, and how that *Rome as Christian* was to be immerg'd in Idolatry, and to persecute Christians, for not being Idolatrous as *She* was. So that there cannot be a more foolish imagination, than by *Babylon* to understand *Rome* as it was *Hearthen*.

9. Lastly, The *Beast* and *Babylon* are one and the same power; so that St. *John*, Rev. 19. 21. joins the *Beast* with the false Prophet, which proveth beyond all possibility of rational Contradiction, that *Babylon*, which is nothing else save the *Beast*, is in truth a Temporal Power, but founded upon a specious

pretence of Religion, and upon the *Vicarship* of *Iesus Christ*, and upon *St. Peter*; so that thereby also it appeareth, that it is *She*, in whom the *Mystery of Iniquity* is fulfilled, *2 Thess. 2. 7. Rev. 17. 5.*

As for the other *Question*, whether that seeing *Babylon* signifies *Rome Christian*, we are therefore to understand thereby *Rome Christian* as *She* is now, and hath been for many Ages past; or as *She* is to be under the Reign of a certain *Antichrist*, whom the Partisans for the *Pope* will not have to be yet come: I say, that *Question* will be fully resolved, when we have made it appear, that the *Beast with the Two Horns*, is the *Papal Empire*, the *Pope*, the *Eighth King*, the *false Prophet* and *Antichrist*.

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## V. ILLUSTRATION.

*What the Beast is with the Two Horns.*

REV. CHAP. 13. V. 11.

THE *Beast*, whereof we have hitherto discoursed, and which, as we have proved, signifies the *Roman Empire*, may be considered two ways. First, more grossly and in the bulk, as it comprehendeth all the *Seven Heads*; and in that sense, it is nothing but a *Regency* under the *seven Forms* of Government, which *Rome* hath passed throw since its Foundation, and so it indefinitely and at large

large designs the *Roman Empire*. Secondly, As it is used precisely or strictly to denote the *Beast* under the *seventh Head*, which is the *Pope*, or *Papal Power*, and so it is represented by the *Beast with Two Horns*.

'Tis most evident, that it is *Rome* under the *seventh Head*, which is the *Pope*, that is here spoken of; in that it is the *Healing of the Wound*, which the *Beast* had received under the *sixth Head*. For he both speaks of this *Wound* in the *third Verse*, and then of the *Healing* of it by the *Beast with two Horns*, which is the *Papacy*, in the *12. Verse*.

Now that the *Papal Empire* is the *Seventh Head*, or the *Beast with Two Horns*, will be demonstratively proved, by observing the conformity which is between that *Beast* and the *Papal Kingdom*.

1. For whereas the Term *Beast*, does signify a *Domination* and an *Empire*; it cannot be denied, but that the *Romish Church* is an *Empire*, and that it may be stiled the *Papal Kingdom*, and the *Roman Empire*.

2. Forasmuch as *Horns*, according as we have proved, do denote *Jurisdications* and *Powers*; so the *Papal Authority* comprehends a *twofold Power*, and *two kinds of Domination*; one over that which is *Temporal*, and another over that which is *Spiritual*. One over this *Life*, and another over that which is *to come*. So that the *Papal Kingdom* must be that which is meant by the *Beast with Two Horns*.

3. Whereas 'tis said, *Rev. 13. 11.* that the *Two Horns* of the *Beast*, were like the *Two Horns* of the *Lamb*. All do know that *Jesus Christ*

Christ hath a *twofold Authority*, or *two kinds* of *Soveraignty*. One over the *Soul*, and another over the *Body*. One over that which is *Temporal*, and another over that which is *Spiritual*. And seeing the *Pope* boasts of this *twofold Authority*, under pretence of being the *Vicar* of *Jesus Christ*; it does therefore follow, that he is the *Beast* with the *Two Horns*.

4. And whereas 'tis said, *Rev. 13. 11.* that the *Beast* with *two Horns* *spake as a Dragon*; 'tis undeniable, that the *Pope* speaks in the same manner, and not only like the *Devil*, *Matth. 4. 9.* assumeth to himself a *Right of Disposing* of *all the Kingdoms of the World*, and of forbidding men to obey the *Commandments* of *God*; but as the calumniating *Spirit*, he reproacheth *Gods Word*, both by accusing it of falsehood, and by robbing it of its *perspicuity*, *integrity*, *perfection*, *sufficiency*, and of its *Authority*, which he challengeth to himself.

5. It being said, *Rev. 13. 12.* that the *Beast* with *two Horns* *exerciseth all the power of the first Beast*, *whose deadly wound was healed*. This does perfectly agree to the *Papal Power*. For the *Roman Empire*, that flourished in *St. Iohn's time*, having received a *Deadly Wound*, it became healed thro the application of the *Papal Authority*, as a *Plaister* unto it. Now that *Wound* consisted in *two things*; in the *Subversion* of the *Pagan Idolatry*, and in the *Abatement* of the *Glory of Rome*. And the *Heathens* were wont to observe in their *Disputations* against the *Christians*, that as the ancient *Religion* fell from its *splendor*, so the *Glory of Rome* did  
pro-

proportionably decay. And as the *Pagan Idolatry* became in effect destroyed, by the conversion of *Constantine*, and the care of his *Succeffors*; so *Rome* as to its *Glory*, being first much darkned, and almost extinguished, and then being destroyed by the *Goths*; tho it came afterwards to be restored, yet it was never honored to be the *Residence* of the *Emperors*, in that they fixed their abode at *Ravenna* and *Millan*. These two *Wounds* seemed to be *incurable*; but the *Papal Sovereignty* did perfectly *heal* them both. For in the room of the *God's Worshipped* under *Paganism*; there was set up the *Adoration* of *Angels*, *Saints*, the *Consecrated Bread*, and of *Relicks*. So that by this new *Idolatry*, *Paganism* became again restored. And withal *Rome* hath recovered a *Glory* not only equal unto its former, but greater than what it had; seeing the *Pope* thro having made it the *Seat* of his *Empire*, appears there as the true *Succeffor* of the *Heathen Emperors*, as the *Commander* of *Kings*, and as the *Supream Pontife*, as well as *Chief Cesar*, who hath united the *Priesthood* to the *Imperial Dignity*. In a word, the *Pope* is the *Head* of a *Senate* attired in *Purple*, and challengeth a *Right* of *Deposing Kings*, and of *disposing Crowns*, and who receives *Tribute* from all *People*, and makes himself to be adored, not only with a *Civil*, but with a *Religious Adoration*, as the *Emperors* of old used to be.

Both *Blondius* and *Steuchus*, *Bishop of Egubium*, do ingenuously describe, without being aware of it, how the *Wound* which *Rome* had received, is again healed thro  
means



means of the *Sovereignty*, that is come to be vested in the *Pope*. The first says, "That  
 „ the *Majesty* of *Rome* is now greater than e-  
 „ ver it was, because the *Princes* of the  
 „ *Earth*, do now worship the Successor of  
 „ *St. Peter* as perpetual *Dictator*, that is, as  
 „ *Sovereign Pontife*, and as *Vicar* of the High  
 „ *Priest* *Jesus Christ*. And the other tells us,  
 „ That if after the Subversion of the *Roman*  
 „ *Empire*, God had not raised up the *Papacy*,  
 „ in which the ancient Majesty of *Rome* is  
 „ revived, that *City* had been a Habita-  
 „ tion of *Brute Beasts*; whereas by the esta-  
 „ blishment of the *Papacy*, it hath recovered  
 „ a grandure very little different from that  
 „ which it had in the time of the old *Empire*;  
 „ seeing all Nations do now no less Reve-  
 „ rence the *Bishop* of *Rome*, than heretofore  
 „ they obeyed the *Roman Emperors*. So that  
 by this it appears, that the *Beast with Two*  
*Horns*, is nothing but the *Papacy*; forasmuch  
 as the *Papal Power* hath healed *Rome* of the  
*Wound* she had received under the *Emperors*,  
 and rendred her again both *Idolatrous*, and  
*Mistriss* of the *World*, as she was hereto-  
 fore.

6. Whereas 'tis said of the *Beast with Two*  
*Horns*, *Rev. 13. 12.* That he causeth the *Earth*,  
 and them that dwell therein, to worship the first  
*Beast*; this agrees also to the *Papacy*, which  
 causeth that *Rome* being healed of its *Wound*,  
 is as much, if not more reverenced, than  
 ever it had been, upon an alledged pretence  
 of having been the *Chair and Seat* of *St. Peter*.  
 As the *Pagans* made a *Goddess* of *Rome* *Heathen*,  
 by

by consecrating a Temple, and dedicating a Feast unto her, which they called *Septimonium*: so *Christians* do no less make a Goddess of *Rome Christian*, both by stiling her the *Mistress of the World*, and thro attributing to her the Priviledg of *Infallibility*, that does belong to none save unto God.

7. 'Tis further said, *Rev. 13. 13.* That *the Beast with two Horns*, doth great Signs and Wonders, so that he maketh Fire come down from Heaven. Now all men do not only know, that the *Romish Legends* are full of the *Miracles* pretended to be done in the *Papal Kingdoms*, but that the *Excommunications* which flow from the *Papal Jurisdiction* are as much dreaded by *Princes*, who stand in aw' of that Authority, as Fire and Lightning from Heaven. History affords us many Examples of *Princes*, who have been ruined by *Papal Excommunications*. To this day they forbear not to proclaim the *Miracles* which are constantly wrought in the *Papal Kingdom*, and the Partisans for the *Pope* vaunt themselves upon them, as marks of the true Church. But this is peculiar to those *Miracles*, that they are no where done but in the *Papal Empire*, and that out of the view of *Hereticks*. Nor are they profitable unto any, save unto those who do esteem them. Neither is there any of their Wonder-mongers, that have Raised the Dead. They are such *Miracles*, as do become the *Beast with two Horns*, that speaketh as a Dragon.

8. 'Tis said, *Rev. 13. 14, 15.* That *the Beast with two Horns*, commandeth them that dwell on  
the

*the Earth, that they should make an Image unto the Beast which had the Wound; and that it was granted to the Beast, to give Life unto this Image, that it should speak.*

Now this Image of the Beast, is nothing but the Sovereign Power of the Pope, as appears from the 14. Chapter v. 9, and 11. where the Description of the Beast is the same with this of his Image. Which would not be, if the *Beast with two Horns* were other than the Pope. And the being an Image that *speaks*, shews plainly that it does not differ from the *Original*; or from that whose Image it is. We use to say of a Picture that is done naturally, and to the life, that it wants nothing but that it cannot speak, and that if it could speak, it would be another *Original*. None to whom the *Papal Authority* is known, can be ignorant that the Pope has the same Power, which the *Emperors* had; the same *Throne*; the same Sovereign *Pontifical Dignity*; and that he is worshipped with the same *Adoration*, and hath as stately a *Senate*, and as magnificent a *Court*. Now the Pope is stiled an *Image*, and not the thing it self; both because he is arisen to his greatness under a pretence of *Religion*, and under the Title of being the *Vicar of Jesus Christ*, and of *St. Peter*; and because he is also the *Vicar* of the *Emperor*, and the *Successor* of *Cesar*. And as he is in that Quality an Image of *Cesar*; so being an Image that *speaks*, he is cloathed with all the Majesty of the *Emperors*, and possessed of their whole *Authority*. Accordingly he will have his Feet kissed as the Feet of the *Emperors*

wors were; and will have Kings kneel before him, as they did before the *Cesars*. For as the *Historian* notes of the Emperor *Caligula*, that he had his Feet kissed, so the Poet *Horace* speaking in one of his *Epistles* of a Prince that kneeled before *Augustus*, says, that he appeared before him *Genibus minor*.

9. 'Tis said, *Rev. 13. 15*. The *Beast with two Horns* causeth, that as many as will not worship the Image of the *Beast*, should be killed. And this is what we have seen for above these 600. years fulfilled in the *Papal Church*, thro her delivering those over to the *Secular Power* to be destroyed, that would not obey her Commands, and in her causing extirpate them by *Croisados*.

10. 'Tis said, *Rev. 13. 17*. That no man might Buy or Sell, save he that had the Mark of the *Beast*. As *Diocletian* debarred those from all sort of *Commerce*, who would not Sacrifice to the *Heathen Gods*; so we have the like *Prohibition* in that *Bull*, which Pope *Martin* the fifth published against *Wicklif*. And at this day they will suffer none to live in *France*, who does not bring a *Note* under the *Curat's* hand, of his going to *Mess*. So that the *Romish Church*, is this second *Beast with two Horns*, the speaking Image of the first *Beast*, in that she lays the same *Prohibitions* upon men, that the *Roman Emperor* did.

11. Whereas it is said, *Rev. 13. 17*. That the *Beast with two Horns* hath three sorts of Subjects or Followers. One that bears his Mark; another that carry's his Name; and a third, that hath the Number of his Name. The  
Pope

*Pope* hath also three sorts of Adherents: one that beareth his *Mark*, which is the *Ecclesiasticks*, that are tyed to him by an Oath, and who boast of an *indelible Character*. Another that carrieth his *Name*, which is those that do stile themselves *Papists*, and who do glory in it, as *Bellarmin* did. The Third sort bear the *Number* of his *Name*, and these are they who are ashamed to be called *Papists*, and account it for an Injury to be so stiled, as the most part do in *France*. But they call themselves *Catholicks*, which is a word that hath reference to *number*, *Catholick* signifying *Universal*, and this causeth that the *Pope* does acknowledg them for his.

12. There remains the *Number of the Beast*, which is 666. and in order to our being convinced, that this is the *Number* of the *Papacy*, we are to observe, that he treats not of the *Number* of the *Beast alone*, *Rev.* 13. 18. but also of the *Number* of his *Name*; because it comes to be spoken of those who have the *Number of the Name of the Beast*.

The Holy Ghost doth acquaint those who shall read, that this *Name* is not kept so hidden in reference to where it is to be found, but that they who have wisdom, may be able to discover it. For by telling us, that it is the *Number* of a *Man*, we are to count according to the manner that men use to do. *Here is Wisdom*, saith the Text, *let him that hath understanding, count the number of the Beast; for it is the Number of a Man, and his Number is six hundred threescore and six.*

In order then to find in the *Papacy* the number

ber 666. we are after the manner of computation among men, to extract the *Cubical Root* of that number. For as 144. is in the Book of the *Apocalypse* the Number of the *Heavenly Ierusalem*; so 666. is made there the Number of the *Beast*. And as 12. is the *Cubical Root* of 144. so if we can but find in the *Papacy* a number that is the *Cubical Root* of 666. we need not in the least doubt but that 666. is the Number of the *Papal Church*.

They call that in *Arithmetick* the *Cubical Root* of any specified number, which being multiplied by it self, does constitute that Number, whether it be with a *Fraction* remaining, or without one. Thus 10. is the *Cubical Root* of a 100. because 10. being multiplied by it self, makes a 100. But if we would seek for the *Cubical Root* of 55. we can assign no other than 7. and because 7. multiplied by it self, makes but 49, there must to the making up 55. be 6. added, which *Arithmeticians* stile a *Fraction*.

And it is worthy of Observation, that the Holy Ghost doth not require us to count the Number of the *Heavenly Ierusalem*; forasmuch as he hath done it himself, both in declaring that it is 144. and in discovering 12. to be the *Cubical Root* of it. For not being satisfied to tells us, *Rev. 7. 5, &c.* that there were 12000. sealed out of every Tribe, he gives us further to understand, that all things relating to the *Heavenly Ierusalem*, are to be counted by twelve. Thus there are ascribed unto it 12 *Foundations*, 12 *Gates*, 12 *Angels*, 12 *Tribes*, 12000. *Furlongs*, *Rev. 21. 12, &c.* and 12. manner

manner of *Fruits* of the Tree of life, *Rev.* 22.2. And because 12. times 12. make 144. he therefore expressly tells us, that the *Wall* of the *Mysical Ierusalem* was 144. *Cubits*.

This the Holy Ghost hath not done in reference to the *Beast*; for contenting himself with the having revealed his *Number*, he doth not discover the *Cubical Root* of it, but requireth us to search it out. *Let him that hath understanding*, says he, *count the Number of the Beast*.

Let us then obey this command, and search out the *Cubical Root* of 666. and we shall find it to be 25. Because 25. multiplied by it self, makes 625. to which the *Fraction* of 41. being added, there results the number of 666.

Now it is most evident, that the number 25. is Sacred in the *Romish Church*, being to be found every where, both in her *Hierarchy*, and in her *Doctrine*.

According to *Onuphrius*, *Rome*, which is the Seat and Throne of the *Papacy*, hath 25. *Material Gates*, and as many *Mysical Ones*, or 25. Churches wherein they do baptize.

According to *Baronius*, *Ciaconius*, *Pol. Virgil*, *Onuphrius*, and *Platina*, *Rome* had at first but 25. *Cardinals*, 25. *Curates*, and 25. *Parishes*.

According to *Onuphrius* and *Lipsius*, the *Compass* and *Circumference* of *Rome* is 25. *Furlongs*.

According to *Beatus*, She hath 25. *Penitentiaries*.

There are in *St. Peters Church* at *Rome*, 25. *Altars*, and the great *Altar* hath according to



to *Aug. Rocca* a Cross upon it, that is 25. Span high. And if we may believe *Baronius* and *Onuphrius*, each side of that *Altar* is 25. Foot large.

There is also upon all their *Altars* the number of 25. imprinted, in that the *five Wounds Christ* are graven upon them in five several places.

There are usually 25. *Monks* in their *Cloisters*. And for some Ages they have held their *Jubilee* every 25. years.

There are 25. *Articles* of the *Papal Faith*; for so many the *Bull* of *Pope Pius* the fourth containeth.

And the *Council* of *Trent*, which gave us the last Summary and account of their *Doctrine*, was both finished in 25. *Sessions*, and signed by 25. *Archbishops*.

So that 25. being the *Cubical Root* of 666. and this number being found in the *Popish Church*, running thro all that is Sacred and August, both in their *Hierarchy*, *Doctrine*, and *Ceremonies*; it doth undeniably follow, that 666. is the *Number* of the *Papacy*, and by consequence that the *Romish Church* is the *Beast* with *two Horns*.

And as the *Number* 12. thro being the *Cubical Root*, and the *Foundation* of 144. which is the *Number* of the *true Church*, giveth us to understand, that the *Church* of *God* is founded alone upon the *Doctrine* of the 12. *Apostles*: so the *Number* 25. which exceeds *twelve* by above a half, being the *Cubical Root* and foundation of 666. which is the *Number* of the *Beast*, serves to teach us, that the vast mul-

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titude of *Traditions*, which are the *Basis* of the *Papacy*, should not make us take her for the true *Church* as the *Papists* groundlessly pretend; but to look upon her as the *Beast* with *two Horns*, and as *great Babylon*.

If the *Reader* should now demand, why the *Holy Ghost* gave the *Number* 666. for the *Mark* of the *Beast*, rather than the *Number* 625. seeing 25. maketh the just *Square Root* of 625. without a *Fraction*, whereas to raise 666. from a multiplication of 25. there must be added a *Fraction* of 41.

I answer, that if the *Holy Spirit* had intended to mark out unto us only the *Number* of the *Beast*, he would have satisfied himself with the *Number* 625. but designing to point out unto us also the *Number* of his *Name*; it became his *Wisdom* to give us the *Number* 666. that so by these two delineations he might the better paint him out unto us, it being evident that the *Letters* of the *Beasts Name*, do contain and produce that *Number*.

And here likewise we are to attend unto, and serve our selves of the advice of the *Spirit*, who says, *Let him that hath understanding, count the Number of the Name of the Beast, for it is the Number of a Man*. Now every one knows, that they were men who at first invented the use of the *Letters* of the *Alphabet* in numbring and computing, and who gave to every *Letter* its *value*. 'Tis true, the *Apocalypse* is the only *Scripture Book*, where the *Letters* are applyed to this use; but that custom had obtained among the *Grecians* before

fore *St. John* wrote. The Holy Ghost himself declares, that it is the *Number of a Man*, and by imploying *three Letters* of the *Greek Alphabet* to expreis the *Number 666*. he doth by his own example teach us to search for this *Number* in the *Name* of the *Beast*. Now the *Name* of the *Beast*, as we have already shewed, is the *Roman Church* and *Papal Empire*; and in the *Greek*, which is the *Language* wherein the *Revelation* was written, the *Name* of the *Roman Church* is *Lateinos*.

For the *Roman Church* is called, the *Latine Church*, to distinguish it from the *Greek*; and its *Religious Service* is thro the whole *Papal Dominion* performed in the *Latine Tongue*. Nor doth the *Pope* emit his *Bulls*, nor *Briefs*, nor *Dispensations*, nor *Excommunications* in any *Language* save the *Latine*. Now if we take the *Letters* in the *Name Lateinos* according to their value in the *Greek Alphabet*, we shall therein precisely find the *Number 666*.

A	30
Λ	I
T	300
E	5
I	10
N	50
O	70
Σ	200
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	666

What can be said against this computation? Was it not *Ireneus*, one of the Holiest, as well as one of the most Ancient of all the *Fathers*, that made it? One that had been the Disciple of *Polycarp*, who had conversed with *St. Iohn*. There may indeed be found some other *Greek Names*, whose *Letters* make that *Number*; but then the other *Features* of the *Image* of the *Beast*, which do all agree to the *Papal Church* and *Kingdom*, are not found in any of those other subjects. So that we must necessarily conclude, that the *Papal Empire* is the only thing which the *Holy Spirit* had a mind to represent in this description.

Besides, the *Holy Ghost* hath afforded us more Representations of the *Papacy* than one, that he might both make it the more discernable, and render those inexcusable that will not know it. In the 13. *Chapter* he describes it both under the *Image* of a *Beast*, i. e. of a *Power* and *Empire*; and of a *Beast* with two *Horns*, i. e. that hath a twofold Jurisdiction, a *Spiritual* and a *Temporal*. Of which twofold Authority all men know that the *Papal Kingdom* does consist. Tho there be some *Popish Princes* that cannot bring themselves to confess it, because their Ambition will not suffer them to acknowledg a Master.

But in the 17. *chap.* he sets it before us under the Portraiture of a *Woman*; to give us to understand, that this *Kingdom* represented by the *Beast*, is a *Church*, and a *Religious Society*. For it is the *stile* of the *Prophets*, as well as of the *Apostles*, to speak of the *Church* as of a *Spouse*. Nor doth the *Holy Spirit* describe  
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it only to us as a *Woman*, but as a *Harlot*, and an *Adulteress*; to intimate her *Spiritual Adultery*, which is *Idolatry*, and by which she hath violated her Covenant with God. Which is enough to convince the most obstinate *Papists*, that St. *John* neither speaketh in the 17. *Chapter*, nor in the 13. of a *Heathen Society*; God having never honoured any such with the taking it into Covenant with him. But upon the whole, it appears to be a *Christian Society*, which thro its *Idolatry* is become *Antichristian*.

Nor doth this Portraiture represent her only as a *Woman* that is an *Adulteress*, but as a *Woman*, that is the *Mother of Harlots*, Rev. 17. 5. to declare thereby the more plainly unto us, that it is the *Roman Church* which is meant, who calls her self as well the *Mother* as the *Mistress* of all those *Christian Churches*, that are become *Idolatrous* as She is.

Moreover, the Holy Ghost represents this *Woman*, that is the *Mother of Harlots*, sitting upon many *Waters*, Rev. 17. 1, 15. to point out as it were with the finger unto us, the *Church of Rome*, which extendeth and exerciseth her *Domination* both *Spiritual* and *Temporal*, over multitudes of *People* and *Nations*.

Finally, he describes this *Woman*, sitting upon a *Beast with seven Heads and ten Horns*, Rev. 17. 3. that he may tell us thereby plainly, and without shift or evasion, that it is the *Papacy* and the *Papal Kingdom*, which is meant, which is risen up in the room, and hath taken

the place of the ancient *Roman Empire*; According as hath been already demonstrated.

That we may yet better know this *Papal Empire*, let us take a view of the *Image of Gold, Silver, Brass, and Iron*, which the *King of Babylon* beheld in his *Dream*, and which *Daniel* expounded unto him. These are the words of the Prophet, *Chap. 2. v. 20. The fourth Kingdom shall be strong as Iron; for as Iron breaketh in pieces all things, so shall the fourth Kingdom break in pieces and subdue all.* That fourth Kingdom is the *Roman Empire* under Consuls and Heathen Emperors. But *Daniel* adds, *Whereas thou sawest the Feet and Toes, part of potters Clay, and part of Iron: the Kingdom shall be divided, but there shall be in it the strength of the Iron.* This Division arriv'd after the Death of *Theodosius*. For then the Empire became divided, into the *Eastern Empire*, and the *Western Empire*. Now as the *Feet* are united with *Legs*; so the *Papal Kingdom* is united with the *Western Empire*. For it hath both succeeded to it, and is possessed of all the Sovereign Rights and Majesty of it. The *ten Toes* of the *Feet*, answer to the *ten Horns*, and to the *ten Kingdoms*, over which the *Papal Empire* is established, and extends its Domination.

This Empire, saith *Daniel*, *shall be strong as Iron, and weak as Potters Clay.* Which agrees fully to the *Papal Kingdom*. Upon the one hand there was never an Empire more formidable, as it hath proved towards *Kings* and *Emperors*, who have suffered themselves to be rob'd and derived of their Estates and Domi-

Dominions, by the meer Force of *Papal Excommunications*. And upon the other hand, there was never an Empire more feeble in that there needs no more to destroy it, but not acknowledg it. Its great weakness appeared in the loss and disalter which the bare Writings of *Luther* brought upon it. The Kings who now depend upon it, need do no more to be delivered from its yolk, but to disclaim its Headship.

There is one considerable thing more which *Daniel* adds in reference to the Feet of the Image, and which no *Expofitors* have rightly understood. The Prophet says, *Chap. 2. v. 43* that as Iron cannot cleave to clay, so they shall not cleave to one another, but they shall mingle themselves with (or by means of) the seed of men.

Those whom *Daniel* intends by saying, they shall not join together, are either the two Empires, the Eastern and the Western; or the ten Toes, the ten Horns, and the ten Kingdoms, which belong to the Western Empire. 'Tis probable that the Spirit of God designed both, but more especially and principally the latter. And the event hath made it certain, that the Division of the Roman Empire could never be accommodated and repaired. For even while it was *Christian*, it had two Heads, one in the East at *Constantinople*, and another in the West at *Rome*. The difference that arose in their Creeds, caused that the *Greek Church* could not unite with the *Latine*. Yet these two Empires did sometimes mingle by the seed of men, in that they mutually assisted each other



with Forces. When the *Eastern Empire* became *Mahometan*, it was then impossible to unite that Empire with the Empire of the *West*, which is the *Papal*. Nevertheless they have mingled by the *seed of men*, i. e. by the *Greeks* educated in the *Roman Church*, with whom the *Pope* fills the *Greek Church* under the Dominion of the *Turks*. For to this purpose there are *Seminaries* maintained at *Rome*, from whence there are *Missionaries* sent every year into the *Turkish Empire*.

As to the *ten Kingdoms* represented by the *ten Toes*; it is certain, that if they minded their interest, they would never unite with the *Pope*, seeing he hindreth them from being *Sovereigns*, through challenging to be above them; and yet even they mingle and unite by the *Seed of men*. Which *Seed of men* is nothing but the *unwritten Word*, *Humane Doctrines* and *Traditions*, called by the *Prophet* the *Seed of Men*, in opposition to the *Divine Seed*, the *Seed of which we are born again*, which is the *Word of God*, 1 *Pet.* 1. 23. Nor is it any thing save *Bigotry* in reference to *human Traditions*, that maketh *Kings* to mingle and unite with the *Pope*, as *Children* with their *Father*, and causeth them to court him, for obtaining his *Favour* and *Pontifical Benediction*.

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## VI. ILLUSTRATION.

## Of the Eighth King.

REV. CHAP. 17. V. II.

**A**FTER that we have explained the *Vision* of the *Beast* with *seven Heads* and *ten Horns*, and that of *Babylon the Great*, and that of the *Beast* with *two Horns*, which is the *seventh Head*, to wit, the *Pope*; it will be easie to know, who this *Eighth King* is, of whom there is mention made *Chap. 17. v. 11*. To this purpose let us first hearken to the Exposition of the *Angel*, *Rev. 17. v. 9, 10, 11*. *The seven Heads*, says he, *are seven Mountains and seven Kings*. *Five are fallen, one is, and the other is not yet come. And when he cometh, he must continue a short space. And the Beast that was, and is not; even he is the Eighth King, and is of the seven, and goeth into Perdition.*

He of whom the *Angel* saith, *one is*, was the *Roman Emperor*, who was Master of the Empire in *St. Iohn's* time. He of whom it is said, *the other is not yet come*, is the *Pope*, who was not in the time of *St. Iohn*, but hath been since the *fifth Century*. The *Angel* predicteth concerning the Elevation of this *Bishop* to his Grandure, *when he cometh*, i. e. when he shall usurp the Sovereignty and Domination, *that he must continue a short space.*

The *Pope* became Master of *Rome*, and Temporal Lord over it, when *Gregory* the second excommunicated *Leo* the *Emperor*.

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Then saith *Sigonius*, Rome past from the Greeks by reason of their Heresie about Images, into the hands of the Pope. And for seventy years it remained in the same condition under the Popes, that it had been formerly under the Emperors; and was the subject and Slave of these new Lords. But that Form of Government continued not above seventy years; for so saith the Angel, it must continue for a short space.

Afterwards the Sovereignty became divided betwixt the Pope and the City of Rome. For if the Pope was Temporal Lord and Master, Rome was also Lady and Mistress. And this is exactly what the Angel says to St. Iohn, and the Beast that was, and is not, even he is the eighth King. This bears no difficulty, because he adds, *he is of the Seven*. For seeing the Pope is the seventh Head, and the seventh King, and that the Angel says, that the Eighth King is of the seven, it cannot otherways be, but that he understandeth the Pope as exercising his Domination after two different manners. The first alone, in the quality of Temporal Lord of Rome, and after the manner of the Emperors, whose Seat with all their Rights and Sovereignty he had usurped. The other in conjunction with Rome, which continueth to this day, and hath from the time of Pope Leo the third, in whom the first sort of Domination ended.

'Tis in vertue of this union between the Pope and the City of Rome in their Government, that upon the one hand, Rome is revered as the Chair of St. Peter, as the Mother and

and *Mistrifs* of all Churches; the *Guardian* of Faith, having her Senate made up of *Cardinals* qualified with the Title of *Cardinals* of the *Roman Church*, and by whose Counsel as Affairs are managed, so it is by their votes that the *Pope* is chosen: and it is from this upon the other hand, that the *Pope* is worshipped as *Successor* of *St. Peter*, as *Vicar General* of *Iesus Christ*, the *Husband* of the *Church*, as *God* on *Earth*, and as *Sovereign Judge* of all, and who can be judged by none.

This is what we have represented in the 13. Chapter v. 12. where it is said, *That the second Beast exerciseth all the power of the first Beast, and that he causeth them that dwell on the Earth to worship the first Beast.* For upon the one side, *Rome* and her *Senate* do all they can to maintain the *Sovereign Authority* of the *Pope*; and upon the other side, the *Pope* useth his utmost endeavour to make all men Reverence the *Church* of *Rome*, as the *Mother* of the *Christian Faith*, and the *Mistrifs* of all Churches. Thence it comes also to pass, that as the *Pope* is not stiled the *Christian Bishop*, but the *Roman Bishop*; so *Rome* is not called by the name of *Christian Church*, but by the name of *Roman* and *Apostolick*, which is as much as *Papal Church*. For according to the stile of the Court of *Rome*, *Apostolick* signifies the same that *Papal* doth; so that the *Popes Miter*, his *Slipper*, his *Mule*, his *Habit*, his *Bulls*, his *Notaries*, and in a word, all that relates to the *Popes Person*, are called *Apostolick*. There is not one, from the highest to the lowest, that belongs to him, even to

the Buffoons that accompany his Nuncio's and Legats but affects to be so stiled. He that attended the last Legate into France, said to the Dorekeeper of the Playhouse, *Io sono il Bouffono Apostolico.*

Moreover these two kinds of Government, that of the Pope alone, and that of the Pope in conjunction with Rome, are clearly marked and recorded in History. It was Gregory the second, saith Sigonius, that took away the Dominion of Rome from the Greeks. Gregory the second, saith Onuphrius, being more courageous than his Predecessor Constantine, took from Leo the Emperor, all that he had left of the Kingdom of the Lombards in Italy: which was done in the year 729. And this Domination of the Pope alone, lasted to the year 798. But then, saith Vignier, certain Citizens being incensed against Pope Leo the third, they did under pretence of restoring Rome to its ancient Freedom, stir up the people, who seising upon the Pope at a procession put out one of his Eyes, and threw him into prison, whence being delivered by the Duke of Spoleto, and brought to Charlemain, that Prince carried him back to Rome the year following, and reconciled him with the Romans.

This reconciliation being made, the Popes travelled so well for the re-establishment of their lost Sovereignty, that they recovered it, but in conjunction with Rome; having to this purpose settled there before hand the Primacy and Chair of St. Peter; so that if the Pope was from thenceforth respected as the Sovereign Bishop, the Head and Royal Judge of the Christian Church: Rome also was honoured

as the *Mother* of the Faith, and *Mistress* of all Churches.

So that this point cannot be rendred clearer, seeing both the *seventh* and the *eighth King* appear so plainly in History, and particularly in the Popish Historians. *Sigonius*, *Vignier*, and *Onuphrius* do exactly marque the two ways wherein the *Popes* have exercised their Domination. The first from *Gregory* the second, till *Leo* the third, who was so ill handled upon that account, and the second from the re-establishment of that *Pope* by *Charlemain*, upon the condition that *Rome* should Reign in conjunction with him.

## VII. ILLUSTRATION.

*Who the False Prophet is.*

THE *False Prophet* is spoken of in two places of the *Revelation*. First, in the pouring out of the *sixth Vial*, *Rev. 16. 13.* *Three unclean Spirits like Frogs, came out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet.* And then in the *19. Chapter*, where it is said, that *the Beast was taken, and with him the False Prophet, and they were cast alive into a Lake of Fire burning with Brimstone.* Now this *False Prophet* is nothing else but the *Beast* with *two Horns*, mentioned in the *13. Chapter*, but the *seventh Head* of the *Beast* with *ten Horns*, and the *eighth King*, that are spoken of in the *17. Chap. v. 11.*

The Beast with *two Horns*, is the *Pope* with his *twofold* power, the *one* over that which is *Spiritual*, the *other* over that which is *Temporal*. The *seventh* head of the beast with *ten Horns*, is the *Pope*, as Successor of the *Emperors*. The *Eight King*, is also the *Pope* as he is the *Husband* of the *Roman church*, which Rules in conjunction with him over all Churches of the *Papal Communion*.

And the *False Prophet*; is likewise the *Pope*, as he is a *false Teacher*, one who seduceth the world by his false *Doctrines*, and who hath established the most *Despotical Empire* that ever was in the *World*, upon the pretence of being the *Supream Teacher* of the *Church*. 'Tis true that the word *Prophet* signifieth usually one that *Fore-telleth* things to come; but it is also evident, that in the *Scripture* it doth sometimes signify only a *Teacher*. Accordingly *St. Paul* in his *first Epistle* to the *Corinthians*, *Chap. 14.* useth the *Term Prophet* to signify merely a *Teacher*, or one that *Explaineth* a *Doctrine*. And it is in this sense, that the *Pope* is stiled a *False Prophet*, which is as much as to say a *False Teacher*, one that teacheth false *Doctrines*; because that as they are not *Revealed*, so they are contrary to all *Revelation*.

We have already proved in the fore-going *Illustrations*, that the *Pope* is the *Seventh Head* of the *Beast* with *ten Horns*; that he is the *Beast* with *two Horns*; and that he is the *eighth King*; so that he is therefore the *False Prophet*, and consequently *Anti-christ*. Now if it do upon the other side appear, that the *Pope* is *Anti-christ*,



christ, it will from thence follow, that he is the False Propb. t, the eighth King, the Seventh Head of the Beast with ten Horns, and the Beast with two Horns. And we will endeavour to give that light to these two Truths, that all who have eyes to see may easily discern them.

That the Pope is Antichrist, appeareth from this, that there is nothing laid in the sacred Scriptures concerning Antichrist, but what perfectly agrees to the Pope (1) St. John tells us in the 4<sup>th</sup> Chap. of his 1<sup>st</sup> Epistle, v. 3. that he is Antichrist, who denieth that Iesus Christ is come in the flesh. Now the Papal Doctrine of the Real presence, answereth this Character, in that Iesus Christ cometh not in Flesh upon their Altars, being he is there (according to the doctrine of the Romish Church) after the manner of a Spirit, which hath neither flesh nor bones. There is nothing so August and sacred in the Papal Religion, as their Eucharist, their Host, which they call God, and Christs Body; but a Christ that is not like unto his Bretheren, & a God that is not manifested in the Flesh.

(2) St. Paul speaking of the Son of Perdition, who is the Anti-christ, tells us in the 2<sup>d</sup> Epist. to the Thessalonians chap. 2<sup>d</sup> v. 4. that he exalteth himself above all that is called God. Now Rulers are called Gods in Scripture, Pla. 82. v. 6. I have said ye are Gods. And the Pope does exalt himself over Kings and Emperors, not only in the quality of Spiritual Father, but in that of Lord of Lords, and of an absolute Sovereign, who disposeth of their Crowns, and giveth them to whom he pleaseth. Of which audacious and lofty attempt, History doth furnish many examples.

(3) *St. Paul* saith, that the *Son of perdition*, exalteth himself above all that is worshipped. Now the *Sacrament* is worshipped in the Church of *Rome*; and to this end it is elevated by the *Priest*; Exposed upon their *Altars*; born about in procession; carried to such as are sick by the *Priest*, with a *Bell* rung before it, whereby to give notice to all that are in the streets and in their Houses, that they worship the *Sacrament*. But yet the *Pope* do's Exalt himself above this grand object of the Churches Adoration; in that he Travelleth no where, without the having it carried before him as the chief of his *Guard*, and with less state than he is born himself. Therefore *Cardinal Perron* stiles the *Sacrament* the *Popes Guard of Defence*, so that the *March* of the *Son of God*, who is concealed under the vail of the *Sacrament*, is accommodated unto and Governed by the *Popes* necessities and occasions, and *Christs* Steps are ordered according to those of his *Holiness*. When the *Pope* stops, the holy *Sacrament* must stop also; which is to say, that *Christ* whom the *Angels* adore, must wait upon the pleasure, and depend upon the caprices and humours of the *Pope*. And thus, as belongeth unto the *Son of Perdition* to do, the *Pope* exalteth himself above all that is worshipped.

(4) *St. Paul* tell us, that the *Son of Perdition* sitteth in the *Temple of God*: which cannot be meant of the *Temple* of *Ierusalem*, because there hath been no such thing for these sixteen hundred years. And if that *Temple* were, yet it would not be the *Temple of God*, seeing ever since the rejection of the *Jews*, it  
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is called simply the *Temple*, and never the *Temple of God*. Tho it were to be now again rebuilt, and made every way what it was before the time of *Vespasian*, yet there would be no reason why it should be called the *Temple of God*, forasmuch as since the abolishment of the *Levitical Service*, *God dwelleth no more in Temples made with hands*, *Act. 7. 48*. So that the *Temple* here meant is the *Christian Church*, which by the holy *Apostles* is called the *Temple of God*. There it is that the *Pope sitteth*, as is here very well expressed. And there he is shewed as if he were a *God*. For they speak of nothing, but of the *Holy Chair*, the *Chair of St. Peter*, and of the *Roman Chair*. They use to say, that such a one doth now sit, or that such a one possesseth the *Holy Chair*. And indeed the *Pope sitteth* there as a *Judge*, giving out *Decrees and Oracles*, as an *Infallible Judge*, and as the *Sovereign Judge* of *Controversies*. So that the *Pope*, as the *Son of Perdition*, *sitteth in the Temple of God*.

(5) *St. Paul* says further of the *Son of Perdition*, that he sheweth himself that he is (or as if he were) *God*. Now the *Pope beareth himself as God*, not only because he *dispenseth* with the *Law of God*, and as if he were *God*, *requireth obedience* to his own *Laws* under pain of damnation; and because he boasteth as a *God* to have the *Keys of Hell and Paradise*; but because upon the day of his *Election* he is carried into the great *Church*, and there placed upon the great *Altar* with the *Bible* under his feet, and worshipped both by all the *Cardinals*, and by all the *people*, with an *Adoration* that is more than a *Civil* one.

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(6) *St. Paul* says moreover of the *Son of Perdition*, that *his coming is with all Power, and Signes, and lying Wonders*. Which Character of *Anti-christ* is also as discernable in the *Pope* as the former are; in that his *Authority* as well as his *Doctrine* is founded upon Miracles. Nor is there any thing else to be met with in their *Legends*, and in the *Lives* of those *Saints* whom the *Popes* have *Canonised*. But they are *Lying Wonders*, and whose falsity is so evident as to stare us in the face. Forasmuch as the tendency of them, is not to support the *Truth* of the Gospel, and to bring *Glory* to God; but to uphold *Error*, and to give *Glory* to *Creatures*. Nor hath *St. Paul* pronounced any thing concerning the *Son of Perdition*, which more fully agrees to the *Pope* than this doth. Who can then doubt but that the *Pope* is the *Son of Perdition*, and *Anti-christ*. The *Jews* being dazzled and confounded with the Miracles of our *Saviour*, they cried out in the 7. of *St. Iohn* v. 31. *when Christ cometh, will he do more Miracles than these which this man hath done*. So I cannot but say, that when I consider the *Doctrine* of *Transubstantiation*, which robs the *Son of God* of that *Flesh*, which he assumed in order to our *Salvation*; and when I behold the pride of the *Pope*, not only in *exalting* himself above *Kings* and *Emperors*, but above the very *Sacrament* which they adore, making himself equal to God, and causing that they *worship* him as God; I say that I cannot but declare, that I am ready to cry out with a just astonishment, *when the Son of perdition cometh*, can he  
 carry

carry Heresy, Pride, Impiety, and Sacriledg, to a greater height, than the Pope hath done.

Finally, the most lofty as well as the most usual Title of the Pope, is that of *Vicar of Iesus Christ*; and this is what the word *Antichrist* exactly signifies. In the 13. chap. of the *As* v. 7. *Paulus Sergius* is stiled in the Greek *ἀνδριανός*, which signifies *Proconsul*, or the *Vicar of the Consul*; the Term *ἀντιχρίστος*, *Antichrist*, is a word of the same form, so that if one would say in Greek the *Vicar of Iesus Christ*, he can use no other term, if he would speak roundly, than that of *Antichristas*. And therefore the Church of Rome, by calling the Pope the *Vicar of Christ*, doth thereby declare him to be *Antichrist*. And she is herein like *Balaams Ass*, which spake against, and to the reproach of his Master. 'Tis true, that St. Iohn does understand by *Antichrist*, one that is an *Adversary of Iesus Christ*; but it is withal true, that the Pope cannot stile himself the *Vicar of Iesus Christ*, without declaring himself to be his mortal Enemy, whatsoever profession he maketh to the contrary. No more than he that is a married man's Rival, can stile himself his *Vicar*, without being his deadly Enemy, and without doing him a most bloody Wrong. So that the Pope, by calling himself the *Husband of the Church*, and by taking to him under that Notion the Title of *Vicar of Iesus Christ*, is the true *Antichrist*, the Enemy and Rival of *Iesus Christ*.

That the Pope is a *False Prophet*, and a false Teacher, as well as *Antichrist*, which we have

have proved, we need only to observe two Prophecies, one of *St. Paul*, and another of *Jesus Christ*, for the clearing of it. *St. Paul* in his first Epist. to *Timothy*, 4. chap. v. 1. saith thus, *The Spirit speaketh expressly, that in the latter times, some shall depart from the Faith, giving heed to seducing Spirits, and doctrines of Devils; speaking Lies in Hypocrisie, forbidding to Marry, and commanding to Abstain from Meats, which God created to be received with thanksgiving.* Now the Pope does forbid *Bishops* and *Priests* to marry; and tho she alloweth both the one and the other to have *Concubines*, yet he will not suffer either a *Bishop* or a *Priest* to be joined to a *Wife* by lawful *Matrimony*. He also prohibiteth, and that upon pain of *Damnation*, the eating of *Flesh* in *Lent* and upon *Fryday*. So that from hence, he is a *seducing Spirit*, a *Teacher of Lies*, and a *False Prophet*.

*Jesus Christ* likewise says in the 24. Chapter of *St. Matthew*, v. 24, 25, 26. that there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, insomuch, that if it were possible, they shall deceive the very Elect. Behold I have told you before, wherefore if they shall say unto you, behold he is in the Desert, go not forth: behold he is in the secret Chamber, believe it not. He must be under a supernatural blindness, who doth not in this Prophecie of the Son of God, see the Doctrine of the *Real Presence*, as the Pope teacheth it by his Emissaries. 'Tis in vain that the *Papists* seek to relieve themselves from this Exposition by flying to the Testimony of the *Fathers*,  
because

because none of them have taken notice of the *Real Presence* in this passage, as we pretend to do. For how should the *Ancient Fathers* observe a thing, of which there had then nothing appeared in the Doctrine of the Church? It being in the beginning of the ninth Age, that *Paschasius* first brought it upon the stage, and it not being received and authorised by the *Pope* till in the eleventh. How could the *Fathers* then, that lived in the first 800. years, divine of an event, for which they had no foundation towards the bottoming a Conjecture; seeing from *Adam* down to this day, there was never any thing seen like it? In a word, the *Fathers* were not Prophets, and their knowledg was bounded as well as that of other men.

It being so, we are not to wonder, that the *Fathers* did not understand the meaning of this Prediction of our Saviour, before it came to be cleared by the *Accomplishment*, which is the only sure Interpreter of *Prophecies*. But if we do not understand it, after the help of having seen its completion, we shall have no excuse to alledge for our selves. For all the *Characters of the Real Presence of Christ's Body*, do evidently appear in this Prediction. This *Presence* as it is taught by the *Pope*, is *invisible*; begetteth *Adoration*; and placeth *Christ* in a *Box* (or Cupboard) which the *Papists* stile the *Pix*; yea in many *Boxes*; and is founded upon *Miracles*. And if all these Characters be found in the *Prophecie* of our Saviour, what can we desire more towards our being convinced, that *Iesus Christ* foretold it



it as a *false Doctrine*, that should be advanced by a *False Prophet*? Now it is apparent, that all these Characters are found in the *Doctrine* here predicted by our Saviour. (1.) The *Presence* here ipoken of is *Invisible*; because *Jesus Christ* tells us, that the *false Prophets* shall say, *Lo, here is Christ*; *lo, he is there*. To what End would he say of the *Presence* of a true *Human Body*, *Behold it is here, behold it is there*; if it were not to instruct us that this *Presence* shall be *invisible*, and according to the manner of a *Spirit*. For if it were *visibly* present, there would be no need to be advertised of its presence. Nor would *Jesus Christ* have said, *Believe it not*. For how would he forbid to believe a presence of his *Body*, that should *visibly* appear? Would he have us to contradict the *Testimony* of our own *Eyes*? (2.) The *Advertisement*, *Behold, he is here, lo, he is there*, can be given upon no other design, but to intimate the *Adoration* that all men should be laid under an obligation unto. (3.) The *Body of Christ* is according to the *Papal Doctrine*, shut up in a *Ciborium* or *Cupboard*. And this the *Greek* word here used doth signify. (4.) Nor is the *Body of Christ* according to the *Doctrine* of the *Romish Church*, shut up meerly in *one Cupboard*, which they call a *Pix*, but in *many*; which the *Term* here being in the *plural number* doth also denote. (5.) The *Real Presence* is built upon *Miracles*. This every one knows by the many stories which we have of the *Hos* having appeared in the *Form* of an *Infant*, and that it hath been seen all *Bloody*. Which our Saviour also foretold, in saying, that they who should

should teach this *Real Presence*, should shew great Signs and Wonders, insomuch that if it were possible, they should deceive the very Elect. Moreover our Saviour forbids us to believe this invisible Presence of his Body; Behold, says he, I have told you before, believe it not. And withal he declares, that the Presence of the Son of man shall be like unto Lightning, which shineth from one end of Heaven unto the other. And forasmuch as he declareth, that they shall be false Prophets, who shall teach this Doctrine, it does necessarily follow, that tho the Pope through putting it into the *Romish Creed*, and enforcing it by *Anathema's*, is that very same False Prophet of whom St. John speaks in the Apocalypse.

Nor is the *Real Presence* of Christ's Body upon their Altars, and that singular Adoration which they give unto the Sacrament, the only false Doctrine in the *Papacy*, whereby to prove the Pope to be this false Prophet. But there are many more which serve to give evidence unto it. And particularly that of the *Worshipping of Images*, than which there cannot be a Doctrine more notoriously false. 'Tis most certain, that God had forbid three things in his Law; the making Images of things that are in Heaven, or things that are in the Earth; the bowing down before them, and the serving them; see *Exod. 20. 4, 5. Deut. 5. 8, 9.* All which the Church of Rome not only practiseth, but persecutes all those as *Hereticks* and wicked persons, who do in reference to this matter, both obey the Injunctions of the Law, and imitate the Example of the *Jews* since the time

time they returned from the *Babylonish Captivity*.

Is it not a false and an *Heretical Doctrine*, to apply to the *Virgin Mary* in order to our being saved, and to *invoke her*, as the *Gate of Paradise*, the *Fountain of Grace*, and the *Mother of Mercy*? If that *Doctrine* which overthroweth the *Foundation* be a *Heresie*? Then it cannot be denied but that this is a gross one; in that the *Foundation* of all *Salvation* is *Iesus Christ alone*. Other *Foundation* saith *St. Paul*, can no man lay, than that that is laid, which is *Iesus Christ*, *1 Cor. 3. 11*. And *St. Peter* saith, that there is not *Salvation* in any other, nor any other *Name* given among men, save that of *Iesus Christ*, whereby we may be saved, *Act. 4. 12*.

Beside, can there be a *Doctrine* more evidently false, than that of *Popery*, which affirmeth the *Mass* to be a proper *Sacrifice*, wherein our *Redeemer* is every day sacrificed. Seeing the *Apostle* tells us expressly in the *Epistle* to the *Hebrews*, chap. 10. v. 10. that we are sanctified through the offering of the *Body* of *Iesus Christ* once for all. And he maketh this difference between the *Sacrifices* of the *Law*, and that of our *Saviour*; that they by reason of their imperfection were daily offered; whereas that of our *Saviour*, because of its being infinitely perfect, was offered but once. And he addeth further in the same place, v. 18. that there being under the *Gospel Remission of Sins*, there is no more offering for Sin. So that here is enough to make it appear, that the *Pope* who teacheth *Doctrines* so notoriously false and *Heretical*, as these are, can be no other

other than that *False Prophet*, whom the *Revelation* of *St. Iohn* threatneth the *World* with.

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VIII. ILLUSTRATION.

*Of the Dragon with Seven Heads and ten Horns.*

REV. CHAP. 12. V. 3.

IF we should take up with Appearances; we should presently believe, that this *Dragon* is the *Devil*; and the rather, seeing he is in the ninth verse called, *the Old Serpent, the Devil and Satan, who deceiveth the World*. But yet the *seven Heads and ten Horns*, which the *Dragon* is here said to have, will not suffer us to doubt, its being the same *Roman Empire* which is spoken of in the 13. Chap. because they are the same *Heads*, and the same *Horns* of the *Beast* upon which the *Woman* sitteth in the 17. Chapter. There is this only difference, that the *Horns* of the *Beast* upon which the *Woman* sitteth, are adorned with *Crowns*, i. e. are *Kings*; whereas the *Horns* of the *Dragon* have not these *Marks* of *Sovereignty*. Which doth not prove them to be *two different Beasts*, and *two different Powers*; but only that the same *Beast* and the same *Power*, is represented in relation to *two different Times*, and *two different Estates*.

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The *ten Horns* of the *Beast* upon which the *Woman* sitteth, are according to the Explanation given by the Angel, *ten Kings*, i. e. many Dominions formed out of the Ruins of the *Roman Empire*. Which serveth to prove that *Beast* to be *Rome* and its *Empire* under the *seventh* Head, and making profession of the *Christian Religion*. Whereas the *ten Horns* of the *Dragon* are not adorned with *Crowns*, because they were nothing save bare Provinces of *Heathen Rome* under the *Emperors*. From whence it doth appear, that the *Dragon* with his *seven Heads*, and his *ten Horns*, must necessarily represent the *old Roman Empire*, and exactly denote *Rome* under the *Emperors*, who are the *sixth* Head.

'Tis called by the name of a *Dragon*, which is a *Beast*, because it is a *Dominion* and an *Empire*. 'Tis stiled *Satan* and the *Devil*; by reason of the *Devil's* being there worshipped under the name of *Mars*. And from hence we see upon what ground *Rome* was called *Martia*, and the City of *Mars*; namely, because the *Devil* was there as the *Soul* which acted that vast Body. Even as he is called the *Serpent* in the seduction of the first *Woman*, because he was as the *Soul* of the *Serpent*, and that it was he that spake to *Eva*, and who seduced her. But the question is, what is meant by the *Tail of the Dragon drawing the third part of the stars of Heaven, and casting them to the Earth*? They who understand the Scripture-stile of speaking, cannot be detained a moment by this difficulty. Seeing it  
appears

appears in *Isaiah*, chap. 9. v. 14, 15. and chap. 19. v. 15. that whensoever the *Scripture* speaks of *Head* and *Tail*, it does by *Head* intend a person of *Rule* and *Authority*; and by *Tail* meaneth a *False Prophet*. Therefore as the *seven Heads* signify the *seven sorts* of *Rulers* that have Governed *Rome*; so the *Tail* signifieth the *Lies*, *False Doctrines*, *Frauds* and *Impositions*, upon which the *Papal Empire* is erected. This Kingdom is constituted of *Errors*, *False Worship*, and *Tyranny*. And according to the Language of *Isaiah*, *Tyranny* is denoted by the *Head*, and *Errors* and *False Worship* are figured out to us by the *Tail*. And this is that, which maketh up the *Mystery Iniquity*.

*Dionysius Carthusianus* tells us in his Commentaries, that the *Tail* of the *Dragon* is *Antichrist*; which is a notion as solid as it is ingenious. For as the *Tail* is the *End* of the *Dragon's Body*; so *Antichrist* is the *End* and *Tail* of the *Roman Power*. And after that the *Viols* come to be poured out, there shall be no more mention, neither of *Pope*, nor of *Roman Empire*; neither of *Roman Religion*, nor of *Rome*.

As to that which is intended by the *third part of the Stars*, which the *Tail of the Dragon* cast to the *Earth*; we are to know, that the *Roman Empire* contained about the third part of the *World*; and therefore that this *third part* of the *Stars* do signify all the *Rulers* and *Doctors* of that part of the world, that have been drawn away and ensnared by the *Papal Superstitions*.

## IX. ILLUSTRATION.

*Of the Woman cloathed with the Sun.*

REV. CHAP. 12. V. 1.

**T**HIS Woman whom St. John saw cloathed with the Sun, having the Moon under her Feet, and upon her Head a Crown of twelve Stars, can be nothing but the true Church; forasmuch as this Sun is Iesus Christ, who is called by Malachy, chap. 4. 2. the Sun of Righteousness; and whom St. Paul in the 13. chapt. to the Romans v. 14. requireth Believers to put on. The Moon is the Pedagogy of the Law, which as it was changeable, so the Church hath trampled it under her Feet. This St. Paul plainly intimates, in the second chapt. of the Epist. to the Coloss. For as most of the Legal Feasts, such as the Passover, Pentecost, and the Feast of Tabernacles, depended upon the motion of the Moon; so the whole Legal Pedagogy is very well represented by the Moon, as well as all the changeable things of this world, which Believers thro being Citizens of Heaven do despise. The Twelve Stars, with which this Woman is crowned, must signify the Doctrine of the Twelve Apostles, which the true Church maketh her Glory and her Crown. And this in Opposition to the Antichristian Church, which may be said to have the Moon upon her Head, and to be crowned with her. Forasmuch



much as by the establishment of *Priests, Sacrifices, Altars, Purifications, and Moveable Feasts*, she may be said to have revived the *Synagogue*, rebuilt the *Tabernacle of Moses*, and set up again the whole *Legal Oeconomy*. And she may also be said to have the *Sun* and the *Twelve Stars* under her Feet; both through her subjecting *Jesus Christ* to her *Priests*, who do Sacrifice him, and the *Doctrine* of the *Apostles*, to her unscriptural and invented *Traditions*.

The Churches *being with Child, and crying, and being in pain to be delivered*; represents the *Persecutions* that *She* suffered during the first three *Centuries*. The *Man Child*, which *She* brought forth, is not *Jesus Christ*, as might seem at the first view; because in that sense *She* must have been the *Judaick Church*, and not the *Christian*; whereas this alone is the *Subject* of the *Revelation*. But it is *Christ Mystical*, the *Church* formed of those that were *Gentiles*; which *St. Paul* in the *first* to the *Cor.* chap. 12. v. 12. styles *Christ*. And this is the more evident, because this *Man Child* is distinguished from *Michael*, v. 7. from the *Lamb*, v. 11. from *Jesus*, v. 17. and is said to overcome by the *Blood* of the *Lamb*, and to have the *Testimony* of *Jesus*.

And whereas it is said, that the *Dragon* stood before the *Woman*, to devour her *Child* as soon as it was born. That is by way of Allusion to the *Birth* of our *Saviour*, and the *Persecution* he suffered from *Herod*, who endeavoured to destroy him. So that this *Woman* is properly

perly the *Christian Church*, which being made up at first of *Jews*, travailed, and was in pain to bring forth a Church composed of *Gentiles*.

And forasmuch as it is said of this *Man Child*, that he *was to Rule all Nations with a rod of Iron*; the same is promised to all *Believers*, in the *Epistle* directed to the *Church of Thyatira*, *Rev. 2. 26, 27.*

And whereas it is said of this *Male Child*, that he *was caught up unto God, and to his Throne*; this doth not hinder us from understanding it of the *Christian Church* composed of *Gentiles*. Since as such it was exalted to the *Throne* of the *Empire* in the person of *Constantine* and his *Successors*; and was delivered from the *Persecutions* of *Pagan Rome*. It is an *Allusion* to the *Ascension* of *Jesus Christ*; for the *Holy Spirit* puts that Honour upon the Church, when he is speaking of her *Combats* and *Victories*, as to borrow Expressions which refer to the *Combates* and *Victories* of her *Divine Husband*.

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## X. ILLUSTRATION.

*Of the Combate between Michael  
and the Dragon.*

REV. CHAP. 12.

**I**Nterpreters are divided about who this *Michael* should be, who fought with the *Dragon*. Some will have it to be *Michael* the *Archangel*, who disputed with *Satan* about the *Body* of *Moses*, and who durst not bring against him a railing accusation, as *St. Jude* tells us, v. 9. The same *Michael* being called by *Dan. chap. 10. v. 13.* one of the *Chief Princes* of the *People of God*. But others will have it to be *Christ himself*, who in his own person fights against the *Dragon*.

And this opinion seems to be the truest, because the *Victory* obtained in this *Battel* is above the power of a *created Angel*. The defeat given to *Satan* and his *Angels*, in casting them out of *Heaven* unto the *Earth*; is a work that belongs properly to none save to *Jesus Christ*; who as he is here stiled by the name of *Angel*, because he is the *Angel of the covenant*, the *Angel of the Great Council*; so he is called *Michael*, that is, one who is like unto *God*, because he is the *true God*, the *Brightness of the Fathers Glory*, and the *lively and express Image of his Person*. And of whom

whom the *Michael* spoken of in *Daniel* was a *Type*.

We have already shew'd in the foregoing Explanations, that the *Dragon* is the ancient *Roman Empire*, or *Rome* under the *sixth Head*, which was the *Emperors*; but called the old *Serpent*, the *Devil*, and *Satan*, because the *Devil* was as the *Soul* that enlivened that *Empire*, and was worshipped in it as a *Deity* under the name of *Mars*; so that *Rome* was furnamed *Martia*, the City of the Idol-God *Mars*.

This being laid down, there is no difficulty in the *Vision*. It being nothing but a Description of the *Persecutions* which lasted under the *Emperors* for about the space of *three hundred years*. It was then that *Satan* had justly the name of the *Accuser of the Brethren*, according as he is called *v. 10*. For the *Christians* during the time of *300 years*, could not assemble openly, but were forced to keep their *Meetings* in *Dens*, or in *Woods*, or in *Holes* of *Rocks*; and were accused of committing there execrable Crimes, and Murders, and of being guilty of Conspiracies against the Government, and of Uncleanesses and incestuous Converses; as doth appear by the *Apologies* of *Tertullian*, and other Writers of that time.

And whereas it is said, that the *Dragon* was cast out of *Heaven* unto the *Earth*, and that there was no place found any more for him in *Heaven*, nor for his *Angels*: this was verified by the conversion of *Rome* and her *Emperors*; because

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*Paganism* being then destroyed, both in *Rome*, and through the whole *Empire*, and the *Devil* being neither any more *Worshipped* under the name of *Mars*, nor his *Angels*, which are they that were his persecuting *Emissaries*, respected and dreaded as they had been before; there was no place found any more for him in heaven. For in *Rome* he had no more a *Temple*, where he was worshipped, nor were there throughout the whole *Roman Empire* any more *Pagans*, who did adore him; so that he is thenceforth accounted of as fallen from *Heaven to Earth*, according to the *Prediction* of the *Son of God*, *Luc. 10. 18.* *I beheld Satan as lightning fall from Heaven.*

And forasmuch as *St. John* farther says; *I heard a loud voice saying in heaven, now is come salvation, and the Kingdom of our God, and the power of his Christ; for the Accuser of our Brethren is cast down.* This is a description of the joy that was among believers, when they saw *Jesus Christ* victorious and triumphant over the *Dragon*; the subversion of *Idols*; the down fall of *paganism*; and the *Church* come out of *Caves*, *Woods*, and the *Holes of Rocks*, and to assemble openly in the very *Temples*, where the *Dragon* had been worshipped, and there to worship the true *God, Creator and Redeemer.*

So that if it be asked, who those *Angels* of the *Dragon* are that fought for him; I answer, that they are the *Philosophers*, the *Orators*, the *Priests* of the *Idols Gods*, and

Magistrates, who made use of all sort of Tricks, Frauds, Outrages of blind Zeal, Violence, Fines, Banishments, Imprisonments, and Executions. As upon the other hand, *Michaels Angels*, are the *Pastors* and *Teachers*, who made use of no other Weapons, nor Defence, but that of the *Sword of the Word of God*, of *Faith*, of a *holy Life*, and of *Patience*. As it is said v. 11. that they overcame the *Dragon*, by the *Blood of the Lamb*, and by the word of their *Testimony*; and they loved not their lives unto the death.

## XI. ILLUSTRATION.

### *Of the Flight of the Woman.*

REV. CHAP. 12. V. 14.

**T**His *Flight* of the *Woman* had been mentioned v. 6. where it is said, that after the *Man child* was caught up unto God, and to his Throne, the *Woman* fled into the *Wilderness*, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore Days.

But it appeareth by the 14 verse, that this was spoken thereby way of *Anticipation*, and that the *Flight* of the *Woman* fell out after the fall of the *Dragon*, that is, after the destruction of *Heathenism*, and the conversion of the *Emperors*. Which gives us to understand,

stand, that the *Birsh* of *Antichristianism*, followed soon after the deliverance from the Persecutions of the *Pagan* Emperors. For ever since the *Church* decayed in her Purity, the prosperity which She enjoyed under the *Christian* Emperors having suddenly and insensibly corrupted her. And *Platina* tells us, that a voice was then heard, *Hodie venenum funditur in Ecclesiam*; i. e. *Poison is now poured forth upon the Church.*

Nevertheless, this *Flight* of the *Church* did not lye in a change of *Place*, but in a change of her external *State*. In a word, it was an Eclipse, rather than a proper Flight; a Darkness, rather than a Retreat; and discovered it in the pride, Covetousness, Luxury, and Dissoluteness of the Churches Guides; and in the Doctrines, Worship, and Ceremonies, which She borrowed from the *Pagans*.

The *Place* which God had prepared for her, was a little *Corner* of that *Temple*, which is spoken of *Rev. 11. 1.* when the *outward Court* was trodden under foot by the *Gentiles*, that is, by those who had adopted and brought in Human Traditions, and *Heathenish* Rites and Ceremonies, into the *Christian* Religion.

The *Two Wings* given unto the *Woman*, to forward her *Flight*, and to render it the more expeditious and safe; do denote the same thing, that the *measuring* of the *Temple* doth in the eleventh *chap.* For he speaketh here of the same persons, to wit, the *Church*;



and of the same Time, namely, that which succeeded soon after the End of the Churches *Persecution* by the *Heathen Emperors*; and of the same Design, which is the *Preservation* of *Believers*, against the *Calamities* threatned by the *Trumpets*.

The *Wilderness* into which She fled, Intimateth unto us the Churches *Obscurity*, *Poverty*, and *Distress*; of which there were different degrees. For at some seasons the Church was not so much as *visible*, no more than the *seven thousand* of the *ten Tribes* were under *Ahab* and *Iesabel*, that were unknown to the *Prophet Elias*.

She fled into the *Wilderness* with the *Wings of an Eagle*, as the Church of *Israel* is said to have been carried upon *Eagles Wings*, *Exod. 19.4*. Which both shews the *speediness* and the *safety* of her Flight, and that She should remain and be entertained within the *Bounds* of the *Roman Empire*. And as the *Eagle's* being the *Arms* of the *Roman Empire*, putteth this out of all doubt; so the *Two Wings* of the *Eagle*, do denote the *Empire* of the *East* and that of the *West*, where the Church of God hath been kept hidden, and had been fed, during the time of her *Poverty* and great *Distress*.

And She hath been *Fed*, not with the unfavoury and poisonous *Food* of Human Traditions, and Ceremonies or Doctrines, drawn from the *Pagan Religion*; but with the sound and wholsom Food of the *Word of God*. Nor can She be fed with any other Nou-

Nourishment; so that this is the same thing with that which is said in the 11. chap. v. 2, 3. viz. that while the Holy City should be trodden under foot by the Gentiles, the Lord should cause his two Witnesses to prophesie a thousand two hundred and threescore dayes, cloathed in Sack-cloth. For this Prophecy of the two Witnesses, is nothing else, save the Bread and Food of the Church, which he speaketh of here. From which it necessarily followeth, that this Flight of the Woman into the Wilderness, is of the same Date with the treading down of the City by the Gentiles, which is mentioned chap. 11. v. 2.

The Time that the Church was to be nourished in the Wildernels, is expressed by Time, Times, and half a Time. Which amounts to the 1260. dayes of the sixth verse. Nor can this be gainsaid, in that no man can deny but that the Flight spoken of v. 6. is the same with the Flight that is discoursed of v. 14. Now we shall see elsewhere what is meant both by the 1260. Dayes, and by the 42. Months, mentioned chap. 13. when we come to examine how long Antichristianism is to continue.

In the mean while, that which is spoken v. 13. is worth the serious considering. When the Dragon (saith St. John) saw that he was cast unto the Earth, he persecuted the Woman. There had been another Persecution of the Church; for during the time of three hundred years, She had been persecuted by the Pagans; but this is a Persecution begun by Christians, or by such who called themselves so. The De-

vil being through the conversion of Rome and her Emperors, dethroned, and cast from Heaven unto the Earth, he left the Church in Peace. But it was only for a very short time; for he suddenly bethought himself of assaulting her by Error and Superstition. The first Persecution, which was that by Pagans, was open and avowed; but this, which is by the Antichristian Followers of the Beast, is carried on more darkly.

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## XII. ILLUSTRATION.

*Of the Floud which the Serpent cast out of his Mouth; and of the Help which the Earth gave unto the Woman.*

### REV. CHAP. XII. V. 15.

V. 15. *And the Serpent cast out of his Mouth Waters as a Flood after the Woman, that he might cause her to be carried away of the Flood.*

V. 16. *And the Earth helped the Woman, and the Earth opened her Mouth, and swallowed up the Flood which the Dragon cast out of his Mouth.*

V. 17. *And the Dragon was wroth with the Woman, and went to make War with the remnants of her Seed, which keep the Commandments of God, and have the Testimony of Iesus Christ.*

Now

**N**OW Doctrine being called, Prov. 18. 4. *Waters of the Mouth*; this Floud must be a *Hellish and Mortal Doctrine*, because it is the *Serpent* who casts it out of his Mouth, to carry away the *Woman*, and to destroy the *Church* beyond recovery.

Yet this *Doctrine* can be none of the *Heresies*, with which the *Church* was exercised during the first three hundred years, because the *Church* is here treated of after the time of the casting down of the *Dragon* from Heaven unto the Earth: that is, after the *conversion* of *Rome* and her *Emperors*. So that it must needs be some *Herisie* started after the *Flight* of the *Woman*; forasmuch as it is here said, that the *Serpent* cast this Floud after the *Woman*, as being in the pursuance of her upon her *Retreat into the Wilderness*. Now the *Woman* (as we have shewed) withdrew into the *Wilderness*, after the *Emperors* were turned Christian, in that the *Church* begun then to decay in her purity.

It must therefore refer to those *Errors*, which were condemned by the first four *Councils*, and especially to that of *Arim*, who denied the *Eternal Godhead* of *Christ*, and taught that he was meerly a *Creature* made before all other things. 'Tis true, there had arisen some *Hereticks* before, who had vented the same *Herisie* in the main; but it is likewise true, that they never made such a considerable Body, as to bring the *Church* into an extreame danger.

Whereas

Whereas the *Arian Heresie*, by seising and infecting almost the whole Church, had near brought it to pass, that there should be no more a *Christian Church*, and that there should be no more hope of Salvation. For if *Iesus Christ* be not a *Divine Person*, his *Death* can have no more *vertue*, than that of *Martyrs*. It could neither have expiated Sin, nor, that I may say all in one word, have been any ways meritorious; seeing common sense tells us, that a meer *Creature* cannot merit at the hands of the *Creator*, who is of infinite Majesty.

This *Heresie* prevailed over the whole *Eastern Church*; forasmuch as it was approved by five *Councils*, by that of *Tyre*, that of *Syrmiun*, that of *Ariminium*, that of *Seleucia*; and that of *Antioch*. But at length it was condemn'd and extinguished by the last *Council* that was held in reference to that matter, which was that of *Constantinople* under *Theodosius the great*. After which the *Church* hath enjoyed rest on that side, and *Iesus Christ* hath been adored as co-essential with the *Father*. For since then, there have been no *Hereticks* owning this *Heresie*, that have appeared in any *Body*. For the *Socinians* are no more a *Body*, than the *Atheists* and *Deists* are.

The *Earth* then that helped the *Woman*, and which opened her mouth, and swallowed up the *Floud*; were all those *Councils* that condemn'd the *Arian Heresie*. They are stiled the *Earth*, because they are purely a *humane Mean*, and one which *God* hath not ordained. For *Iesus Christ*

Christ hath promised an *infallibility* to no Assembly of men, or if he have, it is to *two* or *three* who shall assemble in his Name, and not to all who come together.

If we consider the *Herésie* of *Arius* meerly upon that foot; and if we put it into the list of *Herésies*, meerly upon the account of its being condemned by several *Councils*; and if we believe that *Iesus Christ* is in all things equal to God, only because *Councils* have so determined; this *Faith* of ours will be but a *Humane Faith*, and not a *Divine*. For it is not *Divine*, but as it hath a *Divine foundation*; and a *Divine foundation* is no other thing, save the *Soveraign Authority* of God, speaking in the *Scriptures*. I do believe that *Iesus Christ* is every way equal to his *Father*, not because *Councils* have so decreed, but because the whole *Scripture* doth declare it, even from *Moses* to *St. Iohn*, and from *Genesis* down to the *Revelation*. The *Councils* did undoubtedly determine well, when they condemned the *Herésie* of *Arius*, and in that they asserted the *Godhead* of our *Saviour*: but in the meantime their *Decree* was only so far just and true, as it was conformable to the *Word* of God. The *Councils* are therefore no other but a *humane Mean*, because *Infallibility* doth not reside in them; but in the alone *Word* of God, that is the *Rule* by which they do judg. And forasmuch as they are a *human mean*, they are the *Earth* that helped the *Woman*, and that swallowed up the *Flood*.

## XIII. ILLUSTRATION.

*Of the War, which the Dragon, being full of Wrath, made against the Remnant of the Seed of the Woman.*

REV. CHAP. 12. V. 17.

**T**HE *Serpent* (saith *St. John*) was wroth with the *Woman*; and this was upon the finding himself disappointed of that effect which he expected from the *Floud* which he had cast out of his Mouth, and upon his seeing that the *Earth* had opened her mouth, and swallowed it up. And being enraged with wrath, he went to make *War* with the remnant of her *Seed*, which keep the *Commandments of God*, and have the *Testimony of Iesus Christ*. But what? was not the *Dragon* wroth with the *Woman*, before the *Earth* had swallowed up the *Floud*, and before the condemnation of the *Arian Heresie*? Hath he not alway's made *War* with those that are of the *Seed* of the *Woman*? It is so, nor is the contrary intended here, but it is the *Scripture way* of speaking, to expreis the increase of a thing, as if it were the beginning of it. Thus 'tis said *1 Sam. 23. 18.* that *David and Jonathan made a Covenant*, that is, they renewed it, for they had made it before. So *St. John* tells us in his *first Epist. chap, 5. v. 13.* that he wrote to those who believed, that they might believe, i. e. that they might



might increase in Faith. So that, that which the Spirit of God would plainly say, is that the *wrath* of the *Dragon* became *inflamed*, and that he went to make a more dangerous war, than he had made before.

But who are this Remnant of the *Seed of the Woman*, which keep the *Commandments of God*, and have the *Testimony of Christ*? Is there any difference betwixt *them*, and the *Church*? Is not the *Church* made up of such, as keep the *Commandments of God*, and have the *Testimony of Jesus Christ*? There is the same difference between the *Woman*, and those who are her *Seed*, as there is betwixt a *Mother* and a *Daughter*. The *Oriental* or *Greek Church*, that had been distressed for about 200 years by the *Heretic of Arius*, is the *Mother*: and the *Western*, or *Latine Church*, is the *Daughter*, and the *Remnant of the Seed of the Woman*. The *Bishop of Bisento* used this Distinction in a *Sermon* which he made before the *Council of Trent*. The *Greek Church*, saith he, is our *Mother*, to whom the *Latin* is indebted for all that *She* hath. And in truth, the *Terms*, *Church*, *Bishop*, *Priest*, *Deacon*, *Baptism*, *Eucharist*, and *Christian* it self, are all *Greek Terms*, and plainly shew, that our *Religion* is derived from them, from whom we have borrowed the *Terms*.

They then who are said to be the *Seed of the Woman*, against whom the *Serpent* went to make *War*, is the *Latine* or *Western Church*, where the *Dragon* all along since that time, hath been labouring to accomplish the *Mystery*

stery of Iniquity, which was at work in St. Pauls days, 2 Thes. 2. 7. And this is nothing else, save *Antichristianism* or the *Papacy*.

But since the time that a Church of God Separated it self, from that, which had received the Myſtery of iniquity; the Church that so withdrew, is the *remnants of the Seed of the Woman*. And particularly the *Waldenses* are this *Seed*; and whose *Separation* is acknowledged both by *Historians* and *Inquisitors* of the Church of Rome; who speak of the *Waldenses* as of *Christians*, who have been Separated from the *Roman Church*, from the time of *Sylvester* and of *Constantine* the great.

*Claudius Sesselius*, Arch-Bishop of Turin; tells us in a Book which he writ against the *Waldenses*, that the *Sect of the Waldenses* took its rise from a most religious person called *Leo*, that lived in the time of *Constantine the great*, and who detesting the covetousness of *Pope Sylvester*, and the immoderate bounty of *Constantine*, chose rather to embrace poverty, with the simplicity of the *Christian Faith*, than with *Sylvester* to be defiled with a *Fat and rich benefice*; and that all they who were seriously Religious joined themselves to him.

The famous *Inquisitor Reynerus Sacco*, as he is quoted by the *Jesuite Cretzer* in his *Bibliothek of the Fathers*, speaks much to the same purpose. Amongst all the sects, sayth he, that either are, or have hitherto been, there is none that hath been so pernicious to the Church of Rome, as that of the *Leonists*, and that for three Reasons. (1) Because it is the most ancient, and hath continued

nued longest. For some affirm, that it begun in the time of Sylvester, and others in the time of the Apostles. (2) Because it hath spread it self farthest, there being no place where it is not to be found. (3) Because they who are of it, have a great shew of piety, live veruously before men, believe rightly of the Deity, and observe all the Articles of the Creed.

The Frier Belvedoras in his Relation al confilio de propaganda fide, & de Exirpandis Hereticis, printed at Turin anno 1636. pag. 37 being excusing himself and those Missionaries that were his companions, why they could not convert so much as one of the Waldenses, do's assign this reason for it, namely, that that Heresie is too firmly rooted there, for any to be able to do good among them, in that say's he, *le Valli d'Angrogna sempre ad in omni tempo, hanno havuto Heretici. i. e. they of the Valleys of Angrogna, have been alway's and through all times accounted Hereticks.*

So that this Woman is exactly the Church of the Valdenses; which as Claudius Seyfeliuss tells us, did in the person of the forementioned Leo, separate from the Church of Rome in the time of Pope Sylvester and of the Emperor Constantine. There being two Wings of an Eagle given unto her, to assist her in her flight into the Valleys of Piedmont, which lye at the foot of the Alps. And from thence they were stiled Valdenses long before the time of Peter Valdo, as John Leger hath sufficiently proved in his History. These then are the Remnant of the Seed of the Woman; who as in France they have been stiled Vaudois from the word *Vaux* that signifies a Valley;

Valley; so in the Low Countries they have been called *Valons*, which is to say, those of the *Valleys*.

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#### XIV. ILLUSTRATION.

Of Babylon the great, the *Mother of Harlots*, that *Sitteth upon many Waters*; carrying upon her fore-head the name *Mystery*; and having a *Golden Cup* in her hand.

REV. CHAP. 17. V. 1, 4, 5.

HAVING proved in our *Fourth Illustration*, that *Babylon* can be nothing else but *Rome* as professing her self *Christian*; we are now to consider the *Description* which the *Holy Spirit* hath given of *Babylon*, and to see how that *Picture* of her doth agree to *Rome*.

There is such an affinity and so many exact Resemblances, between *Rome* and *Babylon* of the *Chaldees*, that we are not to think it strang, that the *Holy Spirit* hath given unto *Rome* the name of *Babylon*. They were both founded by persons that were *Captains* over *Robbers*, and who were great *Shedders* of blood. *Babylon* by *Nimrod*, who is said to have been a mighty hunter before the Lord, *Gen. 10. 9*. And *Rome* by *Romulus*, who as another *Cain*, murdered his Brother. They were both of them,

them, the *Seats* of great *Empires*. The *one*, as well as the *other*, have had *Monarchs*, who have stiled themselves *Kings of Kings*. For this Title the *Pope* doth no less claim, than *Nebuchadnezzar* did. Both the *one* and the *other* have been the *Subject* of the *Visions* in the Prophet *Daniel*. As the *Babylonish Empire* was the *first Beast*, and the *Head* of the *Image*; so the *Roman* was the *Fourth Beast*, and the *Feet* of the *Image*, that were part of *Clay* and part *Iron*. The *one* as well as the *other*, hath kept the people of *God* in *Bondage*; *Babylon* the *Israelites*, and *Rome* the *Christians*. The *one* and *other* have *Killed* and *burnt* such as would not worship their *Gods*. The *one* as well as the *other* have been *overthrown*, and after their subversion have past from one *Religion* to another; *Babylon* being become *Mahometan*, and *Rome* *Popish* and *Antichristian*. Each of them had its *Vicar*; *Babylon* her *Caliph*, who calls himself the *Vicar* of *God*, and of *Mahomet*; and *Rome* her *Pope*, who stiles himself the *Vicar* of *Iesus Christ*, and of *St. Peter*. Finally, *Heathen Babylon* was a *Type* of *Rome* *Papal* and *Antichristian*; as the *Redemption* of the *Jews* from the *Babylonish Captivity*, was a *figure* of the *Departure* of the *Reformed* from the *Communion* of *Rome*. So that we are not to be surpris'd, that the *Holy Ghost* should under the name of *Babylon*, intend *Rome*. But we must examin all the *Lineaments* of this *Portraiture*, that so if it thereby appear that all of them do agree to *Rome*, we may no longer doubt but that it is *Rome* which is here signified by *Babylon*. In

In the first place, St. Iohn says, that he saw a *Woman*. Now as the Church of God is represented under the *Idea* of a *Woman*, being the *Spouse* and *Wife* of the *Lamb*; so *Rome* is also a *Church*, but *She* is the *Spouse* of the *Pope*, whom we have proved to be *Antichrist*.

(2.) The *Woman* which St. Iohn saw, sat upon a *Scarlet-coloured Beast*, full of the *Names of Blasphemy*, having *seven Heads* and *ten Horns*, Rev. 17. 3. And we have already proved, that this *Beast* is the *Roman Empire*, Which as it is represented under a *Scarlet Colour*, because both its *Senators* and *Emperors* chose to wear that colour; so the *Beast* is said to be full of *Names of Blasphemy*, because the Empire was stiled *Eternal*, *Rome* a *Goddess*, and the *Emperors* *Gods*. The *Church of Rome* sitteth also upon this *Beast*, because she hath succeeded unto, and is possessed of the *Majesty* of the *Roman Empire*, and hath revived all its *Blasphemies*, through calling her self *Eternal* and *Infallible*.

(3.) St. Iohn stiles *Babylon* a *Harlot*, and the *mother of Harlots*; which is as much as *Idolatrous* and the *Mother of Idolaters*. Now *Rome* calleth her self the *Mother* of all *Churches*; and as she stands convicted of being *Idolatrous*, by the adoration that she giveth to *Bread* and the *accidents* of it in the *Eucharist*, and the *Worship* which she rendreth to the *Cross*, to the holy *Virgin*, to *Images*, and to the *Pope* himself; so all *Churches* within her *Communion*, are *Idolatrous* as she is. Which  
proves

proves her to be the Harlot, and the Mother of Harlots, which St. John describeth.

(4.) He further adds, that this *Woman* sitteth upon many *Waters*. Which *Waters* the Angel explaineth to be *Nations*; the *Waters*, says he, which thou sawest, where the *Whore* sitteth, are *peoples, Nations, and Tongues*, Rev. 17. 15. Now all do know, that *Rome* pretendeth to have a Right of jurisdiction over the whole *World*; and in truth She was heretofore revered by all *Europe*, as the *Seat* of the everlasting *Kingdom* of the Son of God.

(5.) *Babylon* carrieth in her fore-head a Name Written; MYSTERY. Nor can any deny but that this agreeth to the *Church* of *Rome*. For the *Pope* carried heretofore the Name *Mystery* upon the *Brim* of his *Myter*, which exactly answered to the forehead. *Julius* the second was he who took it away out of his, and since then it hath been no more used nor seen. And King *James* the first of great *Britain*, having affirmed, that persons who were worthy of credit, had seen the Name *Mystery* upon the *Miter* of the *Popes* that were before *Julius* the second; the *Je- suite* *Lessius* contenteth himself with bare answering, that we are not to seek for a *Mystery* in a *Mystery*. Which is an acknowledgment of the matter of Fact, and a confession that it used to be there. In a word, there is no one thing in the *Papal* Church, but what is *Mysterious*. The *Habit's* of the *Popes*, of the *Cardinals*, of the *Arch-Bishops*, of the *Bishops*,



of the Priests, and of the Monks, are all full of *Mysteries*, that are wholly unintelligible to the people. Nor doth the *Priest* use the least *Gesture*, nor the least *Motion* at the *Altar*, or in any part of their *Divine Service*, which is not *Mysterious*, and hid from the understanding of the *Vulgar*.

(6.) Of what other but of *Rome* can that be understood which is said of *Babylon*, namely, that she *hath a Golden Cup in her hand, full of Abominations and Filthiness of her Fornication*? The Scripture doth elsewhere compare *Doctrines* to *Drink*, or to *diet*, that is fit to nourish; so that these *Abominations* which are in the *Golden Cup*, are abominable *Doctrines*; such as the *Forbidding Priests to Marry*, and the *commanding to abstain from meat*. The Church of *Rome* findeth it to be more to her purpose, that a *Priest* should keep a *Harlot*, rather than that he should have a lawful *Wife*; which is an *Abomination*. She imposeth a greater Punishment on them that shall eat *Flesh* in *Lent*; & upon *Friday*, than upon those who commit *Adultery* and *Murder*; which is an *Abomination*. She taketh away the *Cup* in the *Sacrament*, both against the express command of the Son of God, who sayth, *drink ye all of it*, Matth. 26. 27. and contrary to the practice of the *Apostles*, and of the whole Church, for the first five *Centuries*, as themselves do acknowledge: Which is an *Abomination*. She teacheth that Christ is not really *present* in the *Eucharist*, unless it be the *Priests* pleasure to have it so; and  
ma-

keth the *Presence* of the Son of God, to depend upon the *Intention* of a wretched creature: which is an *Abominable* Doctrine. She every day *Sacrificeth* the Lord of Glory, and offereth him up to the Honor of Saints; which is an *Abomination*. In brief, all the Doctrines of the *Papacy*, and all their Worship, are an *Abomination*, because they all tend to the Worship of the Creature. But the *Golden Cup*, by means of which she makes the people receive and swallow them, is her *Infallibility*. It is with this that She *Guilds* over her false Doctrines and her Superstitious Worship. They do ingenuously acknowledg, that neither Transubstantiation, nor the Sacrifice of the Mass, nor the Adoration of the Host, nor the Worship of Images, nor any of their other Doctrines and Errors, are founded on the Scripture, but the *Church* of *Rome* having decreed and enjoined them, and She being *Infallible*, we are to receive them *implicitly*, and without examination, or otherway's we are to be eternally damned. By means of this glistening *Cup* all is submissively received by the deluded people. This serveth to make them swallow down the greatest *Abominations*; such as the prohibition of reading the Scripture, and of serving God in a language which they understand; and the doctrines of Worshipping the Host, the Cross, the *Pope*, the with-holding the *Cup*, and a thousand other Superstitions.

(7) Moreover, it is said of *Babylon*, chap. 18. v. 7. that She saith in her heart I sit a Queen, am

*no Widow, and shall see no sorrow.* Which is the very language of the Church of Rome. She stiles her self the Sovereign Lady and Mistris of all *Christians*; not only of inferiour people, but of Princes, Kings and Emperors. And indeed *She* is an *Empire*; having for her *Monarch*, the *Pope*; for her *Council* the *Colledg of Cardinals*; for her *Castles*, *Convents*; for her *Armies*, *Monks*; for her *Governors of Provinces*, *Bishops* and *Arch-Bishops*; for her *Ambassadors*, *Nuncio's* and *Legat's*; for her *Merchants*, *Priests*; for her *Merchandises*, *Dispensations*; and for her *Revenues*, *Annates* and *Benefices*. So that it was with good reason, that *Gregorius Leti* begun his pleasant History of *Pope Sixtus* the fifth after this manner. *That the Popedom is the most considerable Monarchy, that hath been established from the Creation of the World to this day; and that no Princes, whether Idolatrous or Christians, have reigned more absolutely than the Roman Bishops do; at whose Feet the greatest Potentates have laid down their Scepters and Crowns. So that it may be said, this sodering together of Temporal and Spiritual power, this mingling of things Secular and Religious, this conjunction of the Cross with the Sword, this Union of Body and Soul, and in brief, this Authority over Earth and Heaven, which meet and center in the Popes; have raised and established a Sovereignty, which almost all the People and Princes of the World do reverence.*

Withal the Church of Rome saith, *I am no Widow*: in that *She* boasts of having a visible Head and spouse, which is the *Pope*.  
And

And She say's, *I shall see no sorrow* ; for pretending to be the only Spouse of the Son of God, how can she miscarry ; Or how should She be so forsaken as to be able to fall ; seeing it is to her alone that Jesus Christ hath made that promise ; the *Gates of Hell shall not prevail against my Church* , *Matth. 16. 18.*

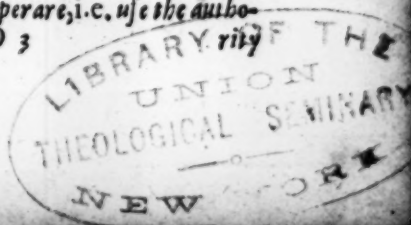
## XV. ILLUSTRATION.

*Of Babylon's making all Nations Drunk with the Wine of her Fornication , and of her being Drunk with the Blood of Saints.*

REV. CHAP. 14. V. 8.

THESE two Actions of *Babylon* , characterize and mark out the *Roman Church* . Seeing it is *Idolatry* that is spoken of, which is *Spiritual Adultery* , and dissolveth Gods Covenant, as *Adultery* doth the Covenant of Marriage. Now the *Roman Church* is guilty of too gross *Idolatry* , to be any ways able to justify her self. She worshippeth not only the Holy *Virgin* , in giving her the Titles of the *Gate of Paradise* , the *Queen of Heaven* , and the *Fountain of Grace* ; but in advancing her above *Jesus Christ* , through begging of her in one of their prayers, that she would *jure matris imperare* , i. e. *use the authori-*

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*city of a Mother in Commanding her Son.* Nor doth she only *Adore Images* according to the Decree of the *second Council of Nice*, which is confirmed by the *Council of Trent* : but she also *Adores the Sacrament*, which *Jesus Christ* instituted to be a *memorial* of his death, and which therefore must be something else than *Christ himself*. Nor can she according to her own *Doctrine* have any assurance either divine or human, that the *Bread* is the *Body of Christ* ; forasmuch as she cannot be assured of the *Intention* of the *Priest*, upon which the whole *Consecration* doth depend. To which may be added, her *Worshipping the Cross*, and that with the highest kind of worship called *Latria*, having to this purpose set apart and assigned *Good Friday*.

The *Doctrine* of the *Roman Church* that leads men to *Idolatriy*, may be justly compared to *Wine*, and not to water ; and to *Wine of Wrath*, i. e. furious *Wine* ; because they who drink it become intoxicated, and deprived of their senses. So that they not only furiously pursue the *Objects* of their *Superstition*, as so many mad men, whom none can hinder or withdraw from it ; but they are transported with hatred & rage against all those who do not approve their false and abominable devotion. And it is worth our observing what the difference is, between *true Doctrine* and *false*. Whol some and true *Doctrine*, is usually compared to *Water*, because it rendreth such

as embrace it, meek, gentle, patient under injuries, ready to teach those who are otherwise-minded with mildness; and filled rather with Pity and Compassion towards them, than transported with hatred. But in reference to the effects of false Doctrine, all is otherwise. For it maketh such as entertain it, violent, cruel, quarrellous, outrageous, ready to assault, and fall upon those that contradict them, and who refuse to follow their example. And therefore it is resembled to *Wine*, and to *Wine of wrath*, i. e. *beady Wine*, that inflameth and distracteth men, and in a word, rendreth them that are possessed with it persecutors to the utmost.

Nor can the *Church of Rome* deny, but that she doth after this manner persecute all those whom she calls *Hereticks*; and for this only reason, because they will not own her to be the *Empress of the world*, and the *Mother and Mistress of Faith*, and acknowledg her *Bishop* to be the *Vicar of Jesus Christ*, and the *Center of Christian Unity*. The *Croisado's* against the *Valdenses* and *Albigenses*, of whose success *Bellarmin* triumpheth to that degree as to say, that in one only *Croisado* there were a hundred thousand killed; the *Massacres* committed in *England*, *France* and the *Low Countries*, in the foregoing Age; those perpetrated in *Poland*, the *Valleys of Piedmont*, and in *Ireland* within these forty or fifty years. I say, all these do make it but too evidently appear, that the *Church of Rome* is this *Woman*, whom

*St. John saw drunk with the Blood of Saints;*  
*Rev. 17. 6.*

The Holy Scripture putteth this honor upon all those that follow sound Doctrine, and of whose Faith the Gospel is the only Rule, as to give them the glorious Title of *Saints*. Nor can it be gain-said, but that *Rome is drunk with the Blood of Saints*; forasmuch as all the barbarous *Croisado's* against the *Albigenses*, and all the Butcheries perpetrated upon *Protestants*, have been for no other reason, but for their making the Gospel the alone Rule of their Faith. Neither were they persecuted and destroyed, but because of their disclaiming *Human Traditions*, which are the mischievous Fountain of all Errors.

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## XVI. ILLUSTRATION.

*Of the Lamb on Mount Sion, and with  
 him the 144000. having the Fathers  
 Name written in their Fore-  
 heads.*

REV. CHAP. XIV. v. 1.

**H**ERE we have a Description of the State of the *True Church*, and that during the time in which *Babylon* was drunk with the Blood of the Martyrs. For whereas one might have questioned, whether the Church was



was not wholly lost, seeing all the world not only *wounded after the Beast*, but that they *who refused to receive his mark*, and to worship his *Image*, were *killed*: therefore the *Holy Spirit* represents a *Vision* to *St. John*, in which he might clearly see, that the *Church* did subsist, in despite both of the *Victories* of the *Beast*, of the extent of his *Empire*, and of the *Violence* of his *Persecutions*.

I looked, saith *St. John*, and lo, a *Lamb* stood on the *Mount Sion*, and with him 144000. having his *Fathers Name* written in their *Foreheads*; and I heard a voice from *Heaven*, as the voice of many *Waters*, and as the voice of a great *Thunder*. And I heard the voice of *Harpers* harping with their *Harps*; and they sung as it were a new *Song* before the *Throne*, and before the four living *Creatures*, and the 24. *Elders*, and no man could learn that *Song*, but the 144000. There is nothing difficult in this *Vision*. The *Lamb* is *Jesus Christ*. *Sion* is a *Mountain* separated from *Jerusalem*, and is a *Figure* of the *True Church*. The 144000. who have the *Fathers Name* written in their *Foreheads*, are *Believers*, who compose the *True Church*, and who by keeping themselves separated from the *Romish Church*, have this comfort, that they do enjoy the gracious presence of their *Saviour*, as *Sacrificed* for them, and they will hearken to no other *Saviour* but him.

He then who would know the *True Church*, in order to join himself into *Communion* with it, needs no more, but to consider this *Portraiture*, which the *Holy Spirit* hath

vouchsaf'd us, and wherein he hath given us *six* Characters of her, that so we may not be deceived.

*First*, 'tis said, that *they were redeemed from among them*, or from among those of the Earth. Now it had been said in the *13. Chap.* that all the Earth *went* or *wondered* after the *Beast*. 'Tis then from *this Earth*, that is from among the *Followers* of the *Beast*, that they who constitute the *True Church* are *redeemed* and *separated*.

In the *second* place, they are those *who are not defiled with Women*; for they are *Virgins*. Which words cannot be understood of the *Romish Ecclesiasticks*, without a manifest injury to the *Text*. Forasmuch as the term *Virgin* agreeth only to *Females*; nor is the word in the *Original* used of any but of those of that *Sex*. We are not then to take the Phrase in a *Literal* sense, but in a *Mystical*; for he speaketh of a *Chastity* and of a *Virginity* that is *Mystical*, of a purity of Soul, that abhorreth *Idolatry* as spiritual *Adultery*. For they *who are Virgins*, and *who are not defiled with women*, are set in opposition to those *whom the Woman hath made drunk with the Wine of the Wrath of her Fornication*, that is, with *Idolatry*, whereof the *Papal Church* is manifestly guilty.

(3.) 'Tis said, that they *follow the Lamb whithersoever he goeth*. Which is as much, as that the Members of the *True Church* are united to *Jesus Christ* by indissoluble Bonds, and that they follow him on Mount *Calvary*,  
as

as well as Mount Tabor; in a Wildernesse, as well as in a Land that flows with Milk and Honey; on the raging Sea, as well as upon firm ground; and as S. Paul says, *through honor and dishonor; through evil report and good report*, 2 Cor. 6. 8.

(4) They are those in whose mouth there is found no Guile, for they are without faults before the Throne of God. Which is the language wherein St. Paul speaketh of the Church, Eph. Chap. 5. v. 25, 26, 27. Christ, says he, *loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of Water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.* So that it is not true, that worldly and wicked persons do constitute the true Church.

(5.) They are those who could learn the new Song, that is sung by the 24. Elders, and by the four living Creatures. What Song can this be, which they of the Earth could not learn? Forasmuch as that we do not learn Songs, but in order to sing them; there must be some Mystery contained under this new Song. We learn not but in order to practise: and they who do not practise, do not know, nor have they learned. So that in a word, this new Song, is the Mystery of denying ourselves, and of resolving to bear the Cross. Worldlings might learn the Mysteries of Religion, if they would. The Theory doth not exceed their capacity. But to be obliged to deny themselves, and to take up the Cross, is unintel-

ligible to them ; or at least that which they will not submit unto and practise.

Finally ; they are those who are built upon the *Doctrine* of the *twelve Apostles*. Therefore they are said to be of the number of the *hundred and forty four thousand* , because twelve thousand multiplied twelve times , makes up the number of *144000*. Besides, it is a definite number , put for an indefinite ; to shew both that God knoweth all those who are his, and that they cannot be diminished , notwithstanding all the attempts that the *Dragon* makes against them.

## XVII. ILLUSTRATION.

*Of the three Angels of the Everlasting Gospel; and of the Denunciation against Babylon and her Followers.*

REV. CHAP. 14. V. 6, 7, 8, 9.

**G**OD hath not only alway's preserved a number of true Believers, who (as we have already shew'd) never worshipped the *Beast* nor his *Image* ; but he hath moreover raised up *Teachers*, who have both openly condemned the *Idolatry* of the *Romish Church*, and have exhorted the People to withdraw from her Communion.

And that is this which is here represented in the *Vision* of the *three Angels*. Forasmuch  
as.

as the *Pastors* of the *seven Churches*, are in the *second* and *third Chapters* of the *Revelation* styled by the name of *Angels*.

These *Angels* are represented in the person of him, who appeared the first of the three, with the *Everlasting Gospel*; because there is no other Rule, whereby to Reform the Church when she is corrupted, nor to restore the purity of Gods Worship, when it is degenerated into Superstition. So that the *Eternal Gospel* is the same with the *Reed* wherewith the Temple was measured, in the *11. Chap.* The Followers of the *Beast* have alway's used to accuse those of *Novelty*, that have condemned their Errors. But the *Gospel* which they preach in its purity, doth fully vindicate them against this accusation; because it is the same *Gospel* which was written and preached by the *Apostles*, and which shall be preached to the consummation of all Ages; and is therefore called the *Everlasting Gospel*.

There are *Three Angels* spoken of, to intimate *Three* different *Times*, wherein God raised up *Teachers*, who declared against the Errors and Idolatries of the *Romish Church*. Now these *three* different *Times* were the *twelfth*, the *14<sup>th</sup>*, and the *16<sup>th</sup> Centuries*.

In the *twelfth Age*, about the year *1126*; there arose *Peter du Bruit*, and soon after him in the year *1147*. there appeared one *Henry of Tholoss*, whose *Disciples*, were cried down for *Hereticks* under the name of *Petrobrusians* and *Henricians*. Tho' they taught no-

thing but the *Everlasting Gospel*, thro preaching against the *Sacrifice of the Mass*, *Transubstantiation*, *Prayers and Offerings for the Dead*, *Invocation of Saints*, the *Adoration of Images*, the *Celibate of Priests*, and against other *Errors and Superstitions* of the *Roman Church*. In the same *Age* there arose also *Arnoldus de Bress*, who upon going into *Italy* to preach against those *Errors*, was by the command of the Emperor *Frederick Barbarossa* apprehended, and to gratify the *Pope*, whose *Friendship* he sought, burnt in the year 1155. In which year *Valdo* appeared, who was had in so great esteem, that they who before had been called *Arnoldians*, *Henricians*, and *Petrobrusians*, are supposed to have gotten from him the name of *Valdenses*. Tho that is a mistake, forasmuch as long before the time of *Valdo*, they who made profession of the true Doctrine, had been so stiled from the name of the *Valleys* of *Angrogna* and *Piedmont*, where the Church of God had been harboured from the day's of *Constantin*, as hath been already observed.

These *Teachers* are represented crying with a loud voice, *Fear God*; because at that season *Babylon* alone was dreaded; it being the common language of every one at that day, *Who is like unto the Beast? who is able to make war with him?* as the Holy Ghost hath marked, *Rev. chap. 13. v. 4.*

They are farther represented crying, *Give Glory to God*; because then the *Honor* due to God; was transferred to *Creatures*, which according

cording to St. Paul, is a with-holding or a not-giving Glory to God. For that *Apostle* being speaking of the *Pagans*, he accuseth them of not having glorified God, by reason of their giving that honor to the  *Creature*, which belonged to none save to the *Creator*, *Rom. 1. 21, 23.* Moreover, they are here introduced, threatening the men of that Age with the Judgments of God; *The hour*, say they, *of his judgments is come.* Which Denunciation was fulfilled in the same *Century.* For the Quarrels between the Emperor *Frederick* and the *Pope*, filled all *Christendom* with Civil Wars, and overwhelmed it with Desolation Besides, the Voiage of *Loun* the seventh into the *Holy Land*, proved most unhappy; and then *Saladin* towards the end of that Age conquered the Kingdom of *Jerusalem*, so that all the Christians became defeated and droven out of *Palestine.*

They are further introduced, preaching the Gospel to every *Nation*, and *kindred*, and *Tongue*, and *People*, that is through all parts of the *Papal Kingdom*, which in these Visions is signified by the Kingdom of the *Beast.* Of whom it is said, *Chap. 13. v 7. that power was given unto him, over all kindreds, and Tongues, and Nations, and that all who dwell upon the Earth worshipped him.* Which can be meant of nothing else, but of the *Roman Papal Empire.*

In the fourteenth Age about the year 1360. *John Wicklif* assaulted the *Pope*, and both called him *Archheretick*, *Antichrist*, the *Impostore* of the Church; and proved him to be so; by  
Scripture,



Scripture, History, and his own Actions. He preached likewise against the Sacrifice of the *Mass*, against *Indulgences*, and against the *Worship* of *Images*, *Relicks*, and *Saints*. The voice of this *Angel* was so powerful and efficacious, that *Edward* the third King of *England*, ordained in *Parliament*, that from thence forward *Bishops* should not go to *Rome* for confirmation, but be confirmed at home by their own *Metropolitans*. This *Wicklif* upon his withdrawing into *Bohemia*, had *John Hus* for his Disciple. Which *Hus* by the alone power of his Doctrine, drew the Kingdom of *Bohemia* off from obedience to *Rome*. And thence it is, that this *Angel* is introduced crying, *Babylon is falling, is falling*. Because that was a *presage* of the falling away of Nations from her, which should ensue in the next Age. *John Hus* was burnt by the Council of *Constance*, contrary to the *publick Faith*, and the *safe Conduct*, that had been given him by the Emperor *Sigismund*. And History reports of him, that he should say to his Judges, *ye are putting a Goose to death* (for so *Hus* in the *Bohemian Language* signifies) *but a hundred years hence God will raise up a Swan, whom sho ye would never so fain destroy, ye shall not be able*. Which Prophecy was exactly fulfilled at the time. For as *John Hus* was burnt anno 1415. so *Luther* begun the work of the *Reformation* by writing against *Indulgences*, in the year 1515. And tho the Court of *Rome* did all they could, both to stop his mouth, and to destroy him, yet they could never effect it.

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It was therefore in the 16. Century, that the voice of the *third Angel* was heard, saying loudly, *If any man worship the Beast and his Image, and receive his mark in his Forehead, or in his Hand; the same shall drink of the Wine of the Wrath of God, &c.* This *Angel* is *Luther*, who writ with that strength, and preached with that efficacy, and with such success, against the Errors, Idolatry, and Tyranny of the Church of Rome, that near one half of the Nations and People, who revered her as their Mother, and feared her as their Queen, withdrew from her Communion, and look't upon her with detestation, as the Mother of uncleanness and Abominations.

And as Rome could not behold the success of the voice of the *third Angel*, but with despite and rage; so Believers could not escape suffering a great deal from a power, which saw it self so dangerously weakned by their Separation. This is what the H. Spirit declareth was to be, when he saith, *Here is the patience of the Saints; here are they that keep the Commandments of God, and the Faith of Iesus.*

But the Holy Spirit in the message directed thereupon to St. Iohn, do's likewise animate and fortify them against all those evils that Babylon should be able to do unto them. And I heard a voice from Heaven, saying unto me, write, *Blessed are the Dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.* There being no where else an express command given unto St. Iohn to write, except in  
the

the first *Chap. v. 19*. It serves to shew the great importance of this Doctrine, both in discovering the falsehood of the *Romish* Doctrine about the State of Dead; about the *Worship* given unto them; about *Purgatory*, to which they are adjudged, and about the *Mass*, which is made use of for fetching them thence; and also for the comfort and encouragement of those who assert the dignity of the *Everlasting Gospel*, and who are persecuted by the *Beast* for defending of it.

## XVIII. ILLUSTRATION.

### *Of the Harvest and the Vintage.*

REV. CHAP. 14. v. 14, 15, &c.

**T**Hese two *Visions*, do without doubt signify the Judgments of God, against his Enemies and the Persecutors of his Church. Accordingly *Ieremiab* useth the similitudes of *Vintage* and *Harvest* against *Babylon* of the *Chaldees*, *Chap. 51. v. 33*. The Daughter of *Babylon*, saith he, is like a threshing floor, it is time to thresh her: yet a little while, and the time of her Harvest shall come. *Joel* also makes use of them both, *Chap. 13. 3*. Put in the Sickle, saith he, for the Harvest is ripe: come get you down, for the Press is full, the fats overflow, for their wickedness is great. There are some who do think, that the Harvest respecteth and threat-

neth

neth the *Mahometan* Empire; but all are agreed that the *Vintage* referreth unto, and threatneth the *Papal* Kingdom.

As for me, I think it most probable, that both these Judgments do threaten the *Papal* Empire. And that the *Harvest* signifies an *Initial* Judgment, or a Decision as to some one or more particulars; and that this *Judgment* was executed by means of the *Reformation* which begun in the last Age, thro the Ministry of *Luther* and *Zuinglius*. But that the *Vintage* signifies a *definitive* Judgment, which shall ruin the *Papal* Empire beyond recovery, thro a general *Reformation*, that shall take place in the beginning of the next Age, when the 42. *Months* and 1260. *days* will be accomplished.

These two *Reformations* seem to be promised by that repetition of the voice from Heaven; *Bayblon is fallen, is fallen*. However they may be solidly established upon the History of the ancient People of God, the *Jews*. The *Children* of *Israel* had a *twofold* coming out of *Babylon* of the *Chaldees*. One in vertue of the Edict of *Cyrus*, under *Zerubbabel* and *Iehosuah*; a second in the vertu of the Edict of *Artaxerxes* and *Nehemiah* and *Ezra*. Now that the *Anitype* may correspond with the *Type*, there must be two remarkable *Reformations* of the *Christian Church*, to answer the *two* deliverances out of the Captivity of old *Babylon*. The one was about 160. years ago, and was effected by the Ministry of *Zwinglius* and *Luther*. The other is to be when God comes

comes to execute his decree against *Rome*, and to make her drink the *Cup* of his fury. Upon the first return of the *Israelites* out of Captivity, all they did was to erect the *Altar* and rebuild the *temple*: but upon that which was the *second*, they built the *Walls* of *Ierusalem*, which made the re-establishment of the *Church* of *Israel* entire and perfect. 'Tis to be much after the same manner in the *two* Reformations. In the *first*, the worship of God was restored: which was like the building of the *Altar*, and the rearing up of the *Temple*. But the walls of *Ierusalem* are not yet restored; that is, the *Church* of God is not settled in peace and safety. Nor will that be, till the next coming out of *Babylon*, thro a general & second *Reformation*.

In a word, the *Reformation* of the *Church*, is at present very imperfect. It hath neither the *extent*, nor that *perfection*, which it ought to have. Not the *Extent*, in that it reacheth only towards the west and towards the North. Not the *perfection*, because the *Reformed* are much divided, and there are many *Sects* which disfigure the *Reformation*. But the last *Reformation* shall be perfect, both in its *Latitude* and in its purity. In its extension, in that it shall reach into the South and into the East, and to all parts. In its purity, because there shall be no more *Sects*, no more fondness for parties, no more Quarrels, no more disputes. *The Wolf shall dwell with the Lamb, the Lion and the Ox shall feed together, and a little Child shall lead them.* They shall not hurt  
nor

nor destroy in all the holy mountain of the Lord. For the Earth shall be full of the knowledge of the Lord, as the waters cover the Sea, Isa. 11. 6, 7, 8, 9. Then shall this prophecy of *Isaiah* be fulfilled, when the *Vials* of Gods wrath are fully poured out, and when the Lord shall have executed his last judgment against *Babylon*, which is here expressed by the *Vintage*.

This judgment is denounced in *Terms* that are certainly *Hyperbolical*. But yet we have a *hyperbole* parallel to it, both in the 8 chap. of *Isaiah* v. 7. and in the 30. chap. v. 27, 28. The words of *St. Iohn* are these; and blood came out of the *Wine-press*, even unto the horse-bridles, by the space of a thousand and six hundred furlongs. The meaning of which is this, that there hath not hitherto been so terrible a judgment, as God will bring upon *Rome*, the Seat of the *Papal Empire*. And if the Observation of a certain Learned *English man* be true, that the Ecclesiastical State which is called *Romania*, and which extends it self from *Rome* to *Ancona*, and to the Ponds of *Verona*, be in length two hundred *Italian miles*; we need not doubt but that this is the place here intended, seeing 200 *Italian Miles*, make just 1600 furlongs.

He who is said here to appear, like unto the Son of Man, sitting upon a white Cloud, and having on his head a Golden Crown; is *Jesus Christ*; as is evident by comparing the 14. v. of this chap. with v. 13. of the 1. Chap. and with v. 2. of the 19. ch. The *Angel* that is represented coming out of the Temple, & saying to him that sat upon the Cloud, thrust in thy sickle; is the Church cal-

calling for vengeance. As in *Luke* chap. 18. v. 7. where it is said, *shall not God avenge his own Elect, which cry night and day unto him.* Now the delaying to thrust in the *sickle*, till called upon and commanded; contains an allusion to the custom of the *Jews*, who were not to put the *Sickle* into the corn, till the *High Priest* who was in the *Temple* had given order for it.

Moreover, this is the very same judgment, with that which is described chap. 19. where the *Wine Press* of Gods wrath is also spoken of. And the same likewise with that denounced in the Effusion of the *Vials*; only with this difference, that what the *Vintage* expresseth in general, the *Vials* declare in particular.

## XIX. ILLUSTRATION.

*Of the Sea of Glass mingled with Fire.*

REV. CHAP. 15. V. 2.

IT being the Scripture Stile of speaking, to compare *people* to *waters*, and a great multitude of people to the *Sea*; we need not doubt but that it is the *Church* of God, that is intended by the *Sea* here spoken of.

Now the *Church* of God is stiled a *Sea*,  
be.



because she is an Assembly of people. And she is called a Sea of *Glass*, in opposition to other Societies of the world, which are tempestuous and muddy: whereas the Society of Belivers is clean and peaceable, being justified thro the blood of Jesus Christ, and Sanctified by the Spirit of Regeneration.

Fire is mingled with this Sea, because of the afflictions and persecutions, which the Church hath suffered from *Babylon*.

As for those who had gotten the Victory over the Beast and over his Image, and over his mark, & over the number of his Name, and who stand upon this Sea of Glass, with the harps of God in their hands, and who sing the song of Moses, & of the Lamb. They can be no other than the Confessors, and Martyr's, who died in the faith of the Lord, victorious over all the persecutions of *Babylon*. And who are here compared to the *Israelites*, that sung a song to the honor of God, upon their having passed through the red Sea, and seen the entire destruction of their Enemies. And whereas 'tis said, of these conquerors over the Beast, that they stood upon a Sea of Glass; he meaneth no more than their being upon the shore. For it is certain that this phrase upon the Sea, doth elsewhere signify the being meerly upon the Seashore; 1 Kings 4. 20. where the land by the Sea shore, is spoken of as being upon the Sea. For these blessed Martyrs may be said to be of the *Militant Church*, forasmuch as the Church *Militant* and *Triumphant* are but one and the same *Mystical Body*.  
Tho

Tho in the mean time they be not in the Church Militant; but retired and withdrawn. For they are not any more *upon the Sea*, but they are gotten upon the *Shore*.

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## XX. ILLUSTRATION.

*Of the opening of the Temple, and of the Smoak where-with it was filled.*

REV. CHAP. 15. V. 5, 10.

**T**He whole House built upon Mount *Moriah* is called the *Temple*; and yet only that *Appariment* called the *Holy of Holies* where the *Ark* stood, was properly the *Temple*, and which is otherway's stiled the *Tabernacle of Witness*.

The *opening of the Temple*, which is here spoken of, is an allusion to the Church of the *Jews*. For under the Reign and Idolatry of *Ahaz*, the Temple was shut up; but under *Hezekiah* the Reformer, it was again opened. So that this is, as if *St. John* should say, I saw the time of the *Reformation*, when the *Idolatry* and *Superstition* of *Rome*, were condemned; and the *Truth* of the *Gospel* was publicly preached.

From thence these three things are to be gathered. (1) That the *Vials* which are mentioned in this 15 chapter, and poured out in the follow-

following, do belong to this state of the Church, wherein *Antichrist* is made manifest, and wherein there shineth a measure of light in the Church. (2) That the *Vials* are all contained under the seventh *Trompet*, seeing we have the same fact that is here mentioned repeated under that, *Rev. chap. 11. v. 19.* And (3) the Temple is not here Represented open in order to give a passage to the *seven Angels* that pour out the *Vials*; but to give way for all Nations to enter in, according as it is said v. 4. that all Nation shall come and worship before God. And this may be collected from v. 8. where it is said, that no man could enter into the Temple, till the seven plagues of the seven Angels were fulfilled. Which plainly shews, that the Temple is therefore opened, that there may be a way made for men to enter into it, against whom it had been so long shut.

The *Smoak* that filled the Temple, answereth to the Cloud that covered the Tabernacle of *Moses*, and to the Divine Glory which filled the Tent of the Congregation, that *Moses* himself was not able to enter into it. *Exod. chap. 40. v. 34.* which thing is also reported of the Temple of *Solomon*; *1 Kings chap. 8. v. 10; 11.* Now as the Cloud was a *Symbol* of Gods gracious presence in the midst of *Israel*; so the *Smoak* here spoken of, is a presage of the *Lords Return* again into his Temple, which he had for so long time abandoned to the *Gentiles*, i. e. to the followers of the *Beast*, and to the Citizens of *Babylon.* *chap. 11. v. 2.*

'Tis added, that this *Smoak* caused that no

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man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled. Which intimateth, that tho the time of the destruction of the Churches Enemies draweth near, and the time wherein the Gospel shall shine bright in the world; yet that the Gospel will not be univerally received and followed of all Nations, till after the Subversion of Babylon, which will not be until the Vials have been poured out.

## XXI. ILLUSTRATION.

*Of the fall of Babylon; and the Time when.*

REV. CHAP. 18.

**T**HE Destruction of Babylon is described at length in the 18th Chapter. But whereas Babylon may be taken either for the City of Rome; or for her Empire, which is the Papacy or Popery: the Destruction described in the 18th chap. do's respect her only in the first sense, to wit as She is the Seat of the Beast. According as She is intended in the effusion of the fifth Vial, that is, as She is the Seat of the Papal Kingdom.

For after that the Angel had said, that her plagues shall come in one day, death, and mourning, and famine, and that she shall be utterly burnt with fire, because strong is the Lord God who judgeth her; he then addeth, that the Kings of the Earth, who have committed fornication

tion, and lived deliciously with her, shall bewaile her, and lament for her, when they shall see the smoak of her burning; and that the merchants also shall mourn over her, because none buyeth her Merchandise any more; and that every Ship-master, and all Sailers in Ships, shall cast dust on their heads, when they shall see the smoak of her burning.

Now who are these Kings, these Merchants, these Shipmasters and these Sailors, that do thus mourn and lament, upon the seeing the subversion of Rome, and the total ruin of her that was both the mother of their Faith, and of all Churches? The Kings, are partly the Cardinals, who do esteem themselves, equal to Princes; and partly Kings themselves and Sovereign's that are Secular. The Masters of Ships, are Archbishops and Bishops. The Sailers, are the inferior Clergy. The Merchants, are the Friars that sell the dispensations, the Indulgences, the Relicks, the Agnus Dei's, &c. and who do vend those Trifles as the most precious of all commodities; making people believe, that the peace of their consciences and the salvation of their Soul's pend upon them. So that there shall be papists and Roman Catholicks subsisting after that Rome is destroyed, and who shall worship that Idol, tho reduced into ashes.

Thus 'tis said in the 16th chap. v. 10. that the fifth Angel poured out his Vial upon the Seat of the Beast, and his Kingdom became full of darkness. The Seat of the Beast is the City Rome, which is now the Seat of the Papal Kingdom, as it was heretofore of the Roman

Empire. But this Kingdom shall subsist for a while, after that Rome it self is destroyed. Forasmuch as it is said, that after the pouring out of the fifth Vial, the Kingdom of the Beast became full of darkness; i. e. sorrowful, dejected, full of affliction and mourning; without that pomp and splendor, which it had enjoyed before the effusion of that Vial.

Yea, St. Iohn tells us in the 19. chap. v. 19. that he saw the Beast, and the Kings of the Earth, and their Armies gathered together, to make war against him that sat upon the white Horse, and against his Army: And that the Beast was taken, and with him, the false Prophet, that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image; and that these two were cast alive into a Lake of fire burning with brimstone.

So that it shall be after the destruction of the City of Rome, ere the Papal Hierarchy and the Pope come to be entirely abolished. The Time that is to run out between the one and the other, is not expressly marked by the H. Spirit; no more than the Time wherein Rome is to be destroyed. But in all probability this destruction can not be far off. For of the two signs which are to precede it, we do already see one of them. One of the signes, is the increase and thickning of darkness. Nor is it without a Mystery, that Babylon is threatned with plagues, in the plural number, Rev. 18. 4. It being evident, that the Holy Ghost doth therein allude to the Plagues of Egypt. For it is said of Babylon; chap. 11. v. 8. that she is Spiritually called Sodom and Egypt.

*Egypt*. Now as she is stiled *Sodom*, both because she hath committed the crime of *Sodom*, and is to be destroyed by fire as *Sodom* was, *Rev.* 18. 8. So she is called *Egypt*, both from her having afflicted the people of God, as *Egypt* did; and because she is to be punished as *Egypt* was. And as the last plague wherewith the Lord smote *Egypt* was that of the death of their first-born, so the last save one was that of *darkness*. Of which 'tis said, *Exod. ch. 10. v. 22, 23.* that it was so thick, that they could not see one another.

'Tis a long time since the *darkness* of ignorance and impiety, had over-spread the whole *Romish Church*. *Baronius* and a hundred other Popish writers, do acknowledg the thickness of it in the *tenhage*, to a measure and degree that is astonishing. But it was never so gross and palpable as it is at present, nor is it possible that it should be greater. What ignorance can be more infamous, or what Impiety can be more enormous, than that which appeareth in the whole conduct of the *Roman Clergy* against the *Reformed in France*? They compel them to go to *Mass*; they compel them to *confess*; they compel them to *Communicate*; they compel them to adore the *Host*, and to eat what they have worshipped, tho they know that the *Protestants* do not adore it. All which is as much as to say, that *Rome* will have her God served by hypocrites, and that she doth believe such a service to be acceptable to him. Yea it importeth *Romes* obliging her pretended *Converts*, to prophane the most august and Sacred thing in their Religion; which is the height



of impiety, and which can proceed from nothing but an ignorance as gross and palpable as the *Egyptian darkness* was. For tho the *Gentiles* have *prophaned* the *Mysteries* of the *Jews*, and tho the *Pagans* have *Prophaned* the *Mysteries* of the *Christians*; and tho the *Mahometans* and the *Protestants* have *Prophaned* the *Mysteries* of the *Papists*; yet nothing of all this is to be wondred at, seeing every one acteth therein according to his principles, and sutable to that hatred which all men bear to a Religion that they believe to be false. But for either Christians, or Jews, or Mahometans, or Pagans, and especially the publick *Ministers* of those *Religions* to compel their Enemies to *prophane* the *Mysteries* of their own Religion, and to expose the object of their Adoration to the contempt of their Adversaries, is a thing that was never heretofore done. 'Tis possible that it might be done by some particular men that were *Libertines*, & had no Religion; but that *Ministers* themselves should do it, is a fact whereof we have no example in *History*. But on the contrary, we find all men to have punished the contempt offered to the *Mysteries* of their Religion in the most terrible manner that they could. 'Tis only the Popish teachers & the *Emissaries*, *Bishops*, *Priests*, and *Friers* of *Rome*, that are sunk into this excess of impiety, and become guilty of this prodigious profanation, as to make people through force to worship and eat that, which they know in their hearts that they do not worship, but despise and abhor.

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And as it is only the *Roman Clergy* that is sunk into this excess of wickedness; so it is but of late, and this may be said to be the first time, that they have been given up to so horrid a profanation. They were wont alway's heretofore to murder those whom they stiled *Hereticks*, and they counted it both honorable and meritorious to kill them. 'Tis but within these few years that they have altered the method of their procedure; and that they have cast their pearls before those whom they themselves esteem for swine, in order to make converts at the cost of what is most sacred and holy in their Religion. This Impiety must undoubtedly flow from a Darknest answerable to that of Egypt, which hindreth Rome from discerning and distinguishing between its own *Mysteries*, and those of its Enemies. And by consequence the last plague, which is that of the death of the first-born, must suddenly follow.

Now the death of the first-born with respect to Rome, will be the loss which she will sustain by the falling off of *Kings* and *Princes*, who are the first-born of the Earth. Rome will then lose *Kings*, when they come to throw off her yoke. 'Tis said Rev. chap. 17. v. 16. that *Kings shall hate the whore, and eat her flesh*. The *Flesh* of Babylon, is the vast riches of Rome, the *Treasures* which she sucks out of Kingdoms as a kind of Tribute, the *Revenues* and *Benefices* of her *Clergy*; which *Kings* shall seise into their own hands, and grow weary of being any longer Tributaries to her. All know that the *King of France*, is distinguished from all other

Monarchs, by the Title of *Eldest Son of the Church*; and it is probable that he will not be the last in throwing off the yolk. And it belongs to the *most Christian King*, to set such an example, rather than to follow it.

Having said that *Rome* shall perish, after the manner of *Sodom* and *Egypt*; I do further add, that she shall also perish after the manner of *Babylon*; and that this is one of the reasons why she is called by that name. When she comes to see herself stript by *Kings*, she will endeavour to reduce them to her obedience, by the *thunders* of the *Vatican*, and by *Papal Excommunications*. But they upon the being thus treated, shall make war against her, to punish her insolence. And shall so besiege and shut her up, that she shall come to feel all the scourges of divine vengeance.

If it shall be objected, that this is contrary to what *St. Iohn* saith of *Kings*, namely, that upon the beholding the smoke of her burning, they *shall mourn over her*. I answer, that when *Rome* comes to be besieged, fire from heaven will fall upon her, as it did upon *Sodom*: and that the *Kings* who had besieged her, will lament and mourn, to find that the immediate hand of God should ravish them of so fine a prey, and so rich a spoil, as that would have been.

## XXII. ILLUSTRATION.

*Of the binding of Satan for a thousand Years; and of the Millenary Reign.*

REV. CHAP. 20.

I Do ingenuously confess, that I have been as much prejudiced against the modern *Millenarians*, as against the ancient. Tho there seemeth to me to be as great difference between the *Ancient* and the *Modern*, as between those who carry a matter too far, and who observe no bounds; and those who are extremely moderate and sober, and who use all the discretion and softnings imaginable. But in truth, after that I had thoroughly examined the vision of *St. Iohn*, and the juncture of time where the *Holy Spirit* placeth the *Reign of a thousand years*, to wit between the destruction of *Babylon* and all the Enemies of the *Church* upon the one side, and the War of *Gog and Magog*, as a fruit of the loosing of *Satan*, after he had been imprisoned for a thousand years, upon the other side. I must declare, that I find my self conquered, and that I am forced to believe that the *Church of God* is to enjoy for some Ages an entire and uninterrupted peace here on the Earth. I am confirmed in this opinion, by a vast

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number of Prophecies, both of the *Old* and *New Testament*, which cannot be expounded without violence offered to them, and are, if I may so speak, so many inexplicable riddles, unless the *Church of God* be to enjoy that *peace in this world*, of which those promises give us assurance. And finding not the least danger in embracing that opinion, I have closed with it without any further hesitation. For what danger can it be, to believe that the *Church of God* shall enjoy a thousand years Tranquillity here on the Earth. I do see none, unless it be that the believing so will give offence to the *Orthodox*, who are of another mind, and who affirm that the *Cross* is to be the *Banner* and *Livery* of the *Church of God* thro all Ages. But these very Gentlemen do acknowledg, that the *Church* had rest and peace during the Reign of *Constantine*. And there are some who place the *thousand years* here spoken of, under the Reign of that Emperor. And do understand by them the Tranquillity that the *Church* enjoyed from the conversion of *Constantine*, till the time that She became disturbed and persecuted by the *Arrians*. So that the *Orthodox Antimillenarians* do confess, that the *Church* had at least a twenty years calmness and serenity. Why then should they be offended, that others who are *Orthodox*, make the *peace* which the *Church* is to enjoy, to be of a greater length and duration? And they cannot but own, that the *Cross* is not essential to the *Church of God*. It is an accident,

dent, without which the Church may very well subsist. God can as well sanctify the Church in prosperity as in adversity, in a calm as well as in a tempest. *Iob* was righteous and rich in good works, in the time of his affluence, as well as in the time of his misery. And why may it not be so in reference to the Church of God? If the world be to last *seven*, or it may be *eight thousand* years, what danger will there be, in allowing the Church of God, *one thousand* years peace, for the *six* or *seven thousand* that She is be in trouble and sufferings?

But let us without prejudice, hearken unto what God saith to us upon this subject, both by the Ministry of *St. Iohn*, and that of the ancient Prophets. Lo, what *St. Iohn* tells us, *Rev* 20.

V. 1. *I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a great Chain in his hand.*

V. 2. *And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years.*

V. 3. *And cast him into the bottomless Pit, and shut him up, and set a Seal upon him, that he should deceive the Nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

V. 4. *And I saw Thrones, and they sat upon them, and judgment was given unto them: and I saw the Souls of them that were beheaded for the Testimony of *Iesus*, and for the Word of God, and which had not worshipped the Beast, neither his*

*Image, neither had received his mark upon their Foreheads, or in their right hands; and they lived and reigned with Christ a thousand years.*

*V. 5. But the rest of the dead lived not again until the thousand years were finished. This is the first Resurrection.*

*V. 6. Blessed and holy is he that hath part in the first Resurrection: on such the second death hath no power, but they shall be Priests of God, and of Christ, and shall reign with him a thousand years.*

*V. 7. And when the thousand years are expired, Satan shall be loosed out of his prison.*

*V. 8. And shall go out to deceive the Nations, which are in the four Quarters of the Earth, Gog and Magog, &c.*

The Church of Jesus Christ hath a right to say as *Iob* did, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth, Chap. 19. v. 25.* And that not only to raise and gather together my Bones, which are scattered about the Graves mouth, when he cometh from Heaven with his Glorious Angels, to judg the quick and the Dead, at the general Resurrection: but also to deliver me from the misery wherein I have been in this world, and to cause me to enjoy an entire peace after the destruction of all my Enemies. For *Iob* was as well a *Type* of the Church of Christ, as of Jesus Christ himself, who is her adorable Head. This is that peace of the Church, which *St. Iohn* doth here represent, after that he had described her sufferings. For he saw her *Rising*  
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after the ruin of *Babylon*, and injoying the gracious presence of her Redeemer, after the imprisonment of Satan, and the conversion of the unbelieving and Idolatrous Nations.

If we will give credit to some *Divines*, this is the most obscure passage in the *Revelation*; but this obscurity does arise from themselves, and from three prejudices wherewith they are possessed. (1.) That the world is not to last any long time, because St. *Peter* says, *that the end of all things is at hand*, 1 *Epist. chap. 4. v. 7.* (2.) That the opinion of the *Millenarians*, who conceived that *Jesus Christ* should come from Heaven down here upon the Earth, to converse visibly with his people, and to cause them enjoy all sorts of pleasures for a thousand years, hath been condemned as a carnal opinion tending to sensuality. (3.) That the Cross is to be the Livery of Christs Disciples through all Ages; because *Jesus Christ* hath said, *if any man will come after me, let him take up his Cross*, *Matth. 16. 24.* and because the Apostles have declared, *that through many tribulations we must enter into the Kingdom of God*, *Acts 14. 22.*

But we deceive our selves, if we do believe the World to be so near its end; seeing before that the *Jews* are to be converted; the Kingdoms of the world are to be brought in to *Jesus Christ*; *Babylon* is to be destroyed; and who knoweth how long time there is to be, between the destruction of *Babylon*, and the ruine of her King, and of her Religion;

without reckoning what time there may be to run out from the end of the *thousand years Reign* to the end of the War of Gog and Magog; and from thence to the consummation of all Ages.

They have reason to disclaim the opinion of the ancient *Millenarians*, as carnal and absurd: But there is no cause of counting it a carnal opinion, to believe that the *Church* shall enjoy Tranquillity and Peace for a thousand years, during which time she shall have no visible Enemies, by whom to be oppressed, *Antichrist* being totally destroyed, and all the Nations of the world enlightned with the knowledg of the Truth. In a word, to believe as is the common opinion now, that the *thousand years Reign* shall be *spiritual*, and that it will consist in this, that the number of true Christians shall be greater than ever it hath been, their knowledg more large, their Assemblies more holy, their Love more strong, their Zeal more ardent, and that there shall be a most perfect peace both inward and outward.

Neither hath Jesus Christ, nor have his Apostles said, that the Cross and Tribulations shall be the Livery of Christians, and the path to Paradise, to the end of the world; nor have they any where declared, that the *Church* is never to enjoy any long peace here on the Earth. For both *St. Iohn* and the *Prophets*, give us ground to hope for such a calm and Tranquillity.

As for *St. Iohn*, it was not possible for him,  
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to speak of it in a more exprefs manner, than he hath here done. For after he had foretold the destruction of *Babylon*, of the *Beast*, and of the *false Prophet*, whose rage had wearied the *Church* with so many persecutions, and for so many Ages; he doth now represent *Satan's being cast into prison, that he might not deceive the Nations for the space of a thousand years*. How can the *Church* be persecuted, during this whole time, wherein *Satan* shall be bound, and the *Nations* no more deceived, the *Papacy* being either wholly abolished, or so weakened, that it cannot lift up its head. This *peace* of the *Church* is then a natural and an infallible consequence of *Satan's being cast into Prison*.

St. *Iohn* further added: I saws, say's he, the *Souls of them that were beheaded for the witness of Iesus, and which had not worshipped the Beast, and they reigned with Christ a thousand years: this is the first Resurrection*. This Reign can be nothing, but a State of Tranquillity, and of a profound Peace of the *Church*; because it is set in opposition to her state of Bondage, Trouble, and Oppression, during the cruel and bloody Reign of *Antichrist*.

As to *this first Resurrection*; it cannot be meant of that from the *Grave of Sin*, which is the *Souls Conversion and Sanctification*. For St. *Iohn* designs it by the Relative *This*, because of its reference to what he had said. Now he had not spoken one word of the *Resurrection from Sin*; but had discoursed only of *living and Reigning with Christ a thousand years*;

years ; and of *Thrones* that were given whereon to judg, i. e. to reign ; which expresseth a flourishing condition of the *Christian Church*, and that she is to have sway and Authority over all the world for a thousand years. But it can no way's agree to that Resurrection, which consisteth in Sanctification.

Is it then to be thus, that the *Martyrs* are to be raised, and to live on the Earth a thousand years with Jesus Christ ? It is certain, that this opinion containeth nothing that interferes either with Reason, or with Faith. For this being the only place of the *Bible*, wherein this particular Resurrection of the *Martyrs* is spoken of, and that in all other places the general Resurrection is mentioned ; 'tis most safe, and most agreeable to the Analogy of Faith, as well as most conformable to the Stile of the *Prophets*, to understand by this Resurrection, the deliverance of the *Church* from all her Enemies, and her State of peace and Tranquillity. For *Afflictions* being called a *Death*, Ezek. 37. 2, 3. *Isaiah* 26. 14, 19. and 2 Cor. 1. 9, 10. by consequence Deliverance from *Afflictions*, may be called both a Resurrection, and a first Resurrection, not only because it goes before the general, but because it is a *pledge* and a forerunner of it. They whom *Babylon* had condemned to death as *Hereticks*, were esteemed by her Followers to be damned, and to undergo the second Death. But when the *Church* shall come to be delivered from her Enemies, her *Martyrs* shall then be fully justified. And when she

she comes to Reign a thousand years, her *Martyrs* shall then be acknowledged to be happy, and to be Reigning with Christ. Thus it is clear, that they shall be blessed who have part in this *first Resurrection*. And herein the *Martyrs* will have a part, because their Honor shall be established, and their Memory universally blessed.

But it may be said, that this seems to import, that all who shall live in the Communion of the Christian Church during the time of the *1000. years Reign*, shall be saved, and that all they who have part in this *first Resurrection*, shall be delivered from the power of the *second Death*?

If one should believe so, it would be no Heresie, nor can the will of God concerning this be known by any, nor how far he will extend the effusion of his Grace. It may be that he will then pour out his Spirit upon all Flesh, and that all Christians then shall be really and in truth, a *willing People, in the beauties of Holiness, a Holy Nation, and a Royal Priesthood*. And it would seem as if St. John favoured this opinion, in that he saith not meerly, *blessed is he*, but *Blessed and Holy is he who hath part in the first Resurrection*. At the least, we may truly say, that whereas hitherto Worldlings and Hypocrites have exceeded the number of sincere Christians; the thousand years Reign will shew us the contrary, and that more than a *third part of the seed of the word shall then fall into good and honest Hearts*, and shall bring forth eighty and a hundred  
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for one. Nor is there any thing carnal in this Millenarian opinion; but all doth become the magnificency of the Prophecies, and all is futeable to the wisdom of God, and to the infinite riches of his Grace.

Nor is it St. *Iohn* alone, who hath promised this Reign of a thousand years; but *Daniel* and *Isaiab* have also promised it, tho' less clearly than this *Apostle*, as there was reason.

*Daniel* says in his second Chap. v. 35, 44, 45. that the Image which appeared to the King of *Babylon* in his Dream, was broken in pieces by a little stone cut out of a Mountain, and that this little Stone cut out without a hand, became a great Mountain, and filled the whole Earth. This little Stone is the Christian Church, the Kingdom of Jesus Christ, which is to out-live the destruction and ruin of the *Papal Roman Empire*, represented by the Feet of the Image; and that after the subversion of all Empires, which are contrary to this of the Son of God, it is to spread it self throw all Nations. This is not yet fulfilled; but it must be before the last day. So that it is the same that St. *Iohn* meaneth by the first Resurrection, and by Reigning with Jesus Christ a thousand years.

The same *Daniel* says in the seventh Chap. v. 27. that after the destruction of the *Roman Empire*, represented by the fourth Beast, that the Kingdom, and Dominion, and the greatness of the Kingdom under the whole Heaven, were given unto the people of the Saints of the most High, and

and that all Dominions shall serve and obey him. This cannot be after the general Resurrection, because then there will be no Dominions; nor hath it hitherto been accomplished; so that it must refer to the 1000 years, whereof St. Iohn doth here speak.

But what can we desire more plain, than that Prophecie of *Isaiah chap. 65. v. 17. &c.* where God speaketh in these Terms. Behold I create new Heavens and a new Earth, and the former shall not be remembred, nor come into mind. But be you glad and rejoyce forever in that which I create. For behold I create Jerusalem a rejoicing; and her people a joy. And the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an Infant of day's, nor an old man that hath not fulfilled his day's; for the Child shall die a hundred year old. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not labour in vain, nor bring forth Children for trouble. For they are the seed of the blessed of the Lord, and their offsprings with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

There are many things in this passage of *Isaiah*, that there can be no room for in the life to come, yea not in an allegorical sense. Nor have they been fulfilled from the time of the Prophet till our day's; so that they are to be accomplished after the first Resurrection; i. e. after the deliverance of the Church from all her Enemies, and during the thousand years in which



which she shall enjoy a perfect peace. We can give no sense to these words, whereby to adjust them to the state of the glorified. There will not be from thence an Infant of day's, nor an old man that hath not accomplished his day's. Shall it be in Heaven, that these words are to be fulfilled, *the Child shall die an hundred years old*? Or are the following words to receive their completion in the state of Glory; *They shall build houses, and inhabit them; they shall plant vine yards, and eat the fruit of them. They shall not labour in vain, nor bring forth for trouble: for they are the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer.* If we take these words in a literal sense, as they may without any difficulty; it is then certain, that they are not hitherto accomplished, nor hath any thing like unto this been ever seen on the earth. Nor can we affix unto them such a Mystical sense, whereby to shew that they have been fulfilled in a state of grace from the establishment of the Gospel till this time, and much less can such a sense be proved in reference to a state of Glory.

Nor can we avoid the fastning the like Exposition upon that other Prophecie of Isaiah, chap. 11. v. 1, &c. *And there shall come forth a rod out of the Stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him. In righteousness shall he judge the poor, and reprove the meek with equity. He shall smite the Earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. The Wolf shall dwell with the Lamb, the*  
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Leopard shall lie down with the Kid, the Cow and the Bear shall feed together, and the Lion shall eat straw like the Ox, and a little Child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the Earth shall be full of the knowledge of the Lord, as the waters cover the Seas. I dare maintain against the warmest Antimillenarians, that this Propheſie is not yet fulfilled, and that it shall be accomplished on the Earth, after the destruction of Antichriſt. The fourth verſe does plainly guide to this ſenſe; he ſhall ſmite the Earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked. And it evident, that St. Paul had theſe words of Iſaiah in his thoughts when he wrote the 2d. chap of the 2d. Ep. to the Theſſalonians. For after that he had deſcribed Antichriſt by his principal Characters, he adds, v. 8. the Lord ſhall deſtroy this wicked one by the breath of his mouth, and ſhall deſtroy him by the brightneſs of his coming. Of what coming of the Lord doth St. Paul ſpeak? It cannot be of the laſt. It muſt be a coming, that may accord what is laid by the Apoſtle, with what is predicted by Iſaiah. And whenſoever the Years come to be brought home, and all Nations converted; it will then appear ſo clearly, that Jeſus Chriſt is come into the world, that if he ſhould deſcend from heaven unto the Earth, we could not be more convinced. This coming of the Lord will be magnificent and glorious, forasmuch as it will make the Church from that time forward to appear as an Army glorious in holineſs, and victorious over all her Enemies.

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There are three things promised in this Oracle. The *first* is, a perfect union of the *Jews* with all Nations. This is promised under the *Embleme of wild beasts*, dwelling and feeding peaceably with the *Lamb* and with the *Ox*. When was it, that this was seen? In the times of the *Apostles*, when the *Jews* and *Gentiles* were converted by *St. Peter* and his fellow *Apostles*? I do affirm, that there was nothing then seen, save a small pattern of the accomplishment of this prophecy. Nor was that the time of the conversion of the *Jews*, but rather of their rejection. And the peace which appeared then in the Church made up of *Jews* and *Gentiles*, was of too short a continuance, to express all the Force and the whole extent of this Union, and of this harmony of agreement, which the Prophecy before us of *Isaiah*, gives ground to hope for.

The *2d* is, an abundance and large diffusion of the knowledg of the true God. This is expressly promised in these words; *the whole Earth shall be full of the knowledg of the Lord, as the waters cover the Sea*. From the time of the *Apostles* till our day's, there hath been nothing seen, that may answer the greatness of this promise. The darknels of *Paganism* prevailed in the *Roman Empire*, till *Constantine*. That of *Arianism* followed soon after that of *Heathenism*. And that of *Antichristianism* hath reigned for above these twelve hundred years, and is not yet dissipated. Not to speak of the darknels of *Mahometanism*, which hath spread it self very far. But what? Is this plentiful effusion of  
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the Knowledge of God, designed only for the Roman Empire? Is not all the Earth the Lords? Are not all Nations to have their share in it? This great Event will come to be seen, during the time of the Millennial Reign.

The third is a great Innocency and a great Harmlesness. This is promised in these words, *They shall not hurt nor destroy in all my Holy Mountain; And a little Child shall lead both Jews and Gentils, expressed here by the Wolf and the Lamb, the Leopard and the Kid, the Cow and the Bear, the Lion and the Ox.*

When was there ever that Innocence and Harmlesness seen among people, that there needed only an *Infant* to conduct them? Nor can one without being strangely prepossessed, confine it to the time of the *Apostles*; seeing it is but to take a view of those times, and we shall find them filled with Traytors, Apostates, and profligate persons, as all Ages have been since. So that the fulfilling of this Prophecie is to be expected under the *thousand years Reign*. When *Christians* shall be universally regenerated, delivered from those passions that cause divisions, and redeemed from the vices that disturb Societies. Not because there will not be then any wicked person, nor by reason that there will not be any vice; for that is not to be hop'd for but in a State of Glory; but because good men and the fear of God, shall have the same advantage during that happy Reign, that vice and wicked men have had hitherto, over Religion, and over those that have been

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vertuous. The more I think upon these words, *a little Infant shall lead them*, I grow the more into a persuasion, that there shall then be no Tyrants, to govern people with a Scepter of Iron, by the false and villanous *Maxim's*, either of a Heathenish Policy, as that of *Tiberius*; or of a Divilish, as that of the *Pope*; but by the lively and pure Measures of the *Word of God*. For God will then abundantly pour out his Spirit *upon Young, and upon Old; upon Children, and upon Fathers; upon Masters, and upon Servants*, according to the Propheſie of *Joel*, chap. 2. v. 28, 29. And all the people of the *Messiah* shall be then a *willing people*, according to the promise of the Prophet *David*, *Psal.* 110. v. 3. Finally, it is not more evident, that the *calling* of the *Gentiles* is promised by the Prophets, than it is certain that the same Prophets have promised to the *Christian Church*, a *plentiful Knowledge*, a *great Holiness*, a *profound Peace*, and a *long prosperity*. These two *Articles* go generally together in the ancient *Prophecies*. And both the *one* and the *other* of them, is in the *New Testament* called a *Mystery* and a *Secret*. That of the *Conversion* of the *Gentiles* is usually so stiled in the writings of *Saint Paul*: and that of the *pure and quiet State* of the *Christian Church*, is called so by *St. John*, *Rev.* chap. 10. v. 7. where it is promised, that *in the dayes of the voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he had declared so his Servants the Prophets*. What *Mystery*? The *Antimillena-*  
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rians understand that whereof *St. Paul* speaks *1 Cor. 15. 51. behold I shew you a Mystery, we shall not all sleep, but we shall all be chang'd.* But this Notion is only an effect of their prejudice, forasmuch as *St. John* doth so characterise the *Mystery* which he speaketh of, that it can no way's be the same with that whereof *St. Paul* speaks. For whereas *St. John* saith, that it is a *Mystery*, which God had declared unto his Servants the Prophets; there was not one of the Prophets that hath a word of the Change that shall be made in the Bodies of the living at the last day. But all the Prophets have promised, that the *Christian Church* shall come to be rich in knowledge and holiness, and to enjoy a grand peace on the Earth.

Seeing therefore that these two *Articles* have usually accompanied one another in the ancient Prophecies; and that they are called *Mysteries* by the holy *Apostles*; we are not to marvel that one and the same accident hath befallen them both. And that seeing the Vocation of the *Gentiles* being a *Mystery*, was a thing which the *Apostles* themselves could not comprehend, even after the descent of the Holy Ghost; that therefore the State of *Purity, Peace, and Prosperity*, which is promised to the *Christian Church*, should be a matter now so incomprehensible to the most enlightned and learnedst Divines. And as there were extraordinary Revelations vouchsaf'd to the *Apostles*, to bring them to like and approve the *Mystery* of the calling of the *Gentiles*; so it is to be hop'd that God

will make use of some extraordinary revolution, to cause his servants that are most prepossessed with prejudice, to relish the *Mystery* of the *Churchs* Temporal felicity. And this Revolution will doubtless be the downfall of *Babylon*, the destruction of *Mahumetanism*, and the conversion of the *Jews*; which as they make a part of this *Mystery*, so they are a forerunner of, and an entrance into, this *Reign* of the *thousand years*.

It is much at one, whether we are to take these *thousand years* indefinitely, for a very long time, without determining how long; tho it be a received *Maxim*, that *Times of a broken number are to be taken indefinitely, and those of an Entire number are to be taken definitely*. The thousand years is an *entire* Number, and that of a thousand two hundred and sixty day's is a *broken* number; so that whereas this last seems to be *indefinite*, the former would seem to be *definite*. But whether we take the *thousand years*, as signifying *more*, or as signifying *less*; both the one, and the other, may be concluded from the quality of the number. But I had rather chuse to say, that the *1000 years* do plainly signify a great deal more time, than a man according to the ordinary course of Nature, can live, and more than the *Patriarchs* lived before the Law, yea more than *Methuselah*, who tho he lived longest of any that were before the Flood, yet he reached not to a thousand years.



## XXIII. ILLUSTRATION.

*Of the Marriage of the Lamb.*

REV. CHAP. XIX. v. 7, &amp;c.

**A**S there are *three Resurrections* spoken of in the Scripture (1) That wrought by the Gospel, *Eph. 3. 14.* (2) That which is to be at the end of the world; and (3) that which shall be the recalling of the *Jews*, *Rom. 11. 15.* So there are *three Marriages* of the Church to Jesus Christ. The *first* caused by the Gospel, *1 Cor. 11. 2. I have espoused you to one husband; that I may present you as a chaste virgin to Christ.* The *third*, which is to be solemnised at the End of the world. The *second*, which shall be celebrated, when the *Jews* come to be reunited with the *Gentiles*, and when *Jesus Christ* shall *Reign* after an eminent manner upon the *Earth* for a *thousand years*.

'Tis this *second Marriage* which is spoken of here in the 19. chap. Which *Chapter* may be called an *Epithalamium* or a *Wedding Song*, because *St. Iohn* say's, *that he heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluja; for the Lord God omnipotent Reigneth. Let us be glad & rejoice, & give honour to him; for the Marriage of the Lamb is come, & his Wife hath made her self ready; & to her was*

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granted

granted that they should be arrayed in fine linnen, which is the Righteousness of the Saints.

The Spouse of this Marriage, is the Christian Church, being filled up with the fulness of Jews and Gentiles. The Jews refused to come to the Marriage of the Son of God, *Matth. 22. 2. &c.* but they are here represented coming with joy. And that is doubtless the reason, why the Term *Allelujah* is four times used in this chapter, as a Term familiar unto the Jews, and ordinarily used by them in their Synagogues.

This Marriage is stiled a Supper: *blest are they who are called unto the Marriage Supper of the Lamb, v. 9.* Because it is to be celebrated, in the evening of the worlds duration. The Marriage to which the Jews were first invited by their Lord, is called a Dinner, *Matth. chap. 22. v. 4.* but here at this second Marriage, they are called to a Supper, as being the last Invitation.

The Jews rejected the first Invitation, because Christ left the Roman Empire in the state he found it; whereas the Jews had strongly hop'd that the Messiah would have delivered them from its domination. And now the same Roman Empire become Papal, doth as much and more keep them off from Christianity, because they cannot imagine that Idolaters can be the people of the Messiah; and they have reason for it. But when the Papal Empire, shall come to be destroyed, as it assuredly shall upon the Effusion of the Vials, and when the Beast and the False Prophet shall be cast

cast into the bottomless pit; in a word, when the *Papacy* shall be abolished with all its *Idols*; then the *Jews* will be no longer deaf to Gods call, but will come to the *Supper* of the Marriage of the *Lamb*, shall unite with *Christians* to worship together the God of *Abraham*, and the Father of our Lord *Jesus Christ*.

The Church of *Rome* boasteth herself to be the Church of God, but her vanity therein doth appear after such a manner, that she might blush, if she were capable; being so vastly different from the Church which *Jesus Christ* acknowledgeth for his Spouse, and which is called here *the Spouse of the Lamb*. There is as great a difference between the Church of *Rome* and the Church of *Jesus Christ*, as there is between *Babylon* and *Jerusalem*, between a *Harlot* and the *Spouse of the Lamb*. She discovereth herself by her gaud'ries and costly habit's, which serve for nothing but to gratify the sight and please the senses. The Church of *Christ* manifesteth her self by another kind of Dress, which is nothing but Righteousness and holiness. For to her was granted, that she should be arrayed, not in purpl' and scarlet, as *Babylon*, but in fine linnen, which is the Righteousness of the Saints.

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## XXIV. ILLUSTRATION.

*Of the holy Jerusalem.*

REV. CHAP. 21. V. 10.

**A**LL Interpreters do agree that this *Jerusalem*, described *Chap. 21*, is the Church of God; but they differ in this, that some do believe it to be the Church of God glorified in Heaven, whereas others do take it to be the Church Militant on Earth, but victorious over all her Enemies, and enjoying an universal peace during the 1000 years, which have been spoken of.

This last opinion is the truest. (1) Because the Angel entreats upon this description of the Church of God, as he had entred upon the description of *Babylon*, *chap. 17*. 'Tis there said *v. 1*. *One of the seven Angels, which had the seven Vials, talked with me saying; I will shew thee the whore and her judgment.* The same is said here, *One of the seven Angels, which had the seven Vials, talked with me, saying, come hither, and I will shew thee the Bride, the Lambs Wife.* After the same manner that the glory of *Babylon* is represented there, is the glory of the Church of God described here; but such as she shall have after the destruction of her Enemy. 'Tis in the prospect and hope of this, that the Church do's rejoice, *Mica 7, 8. &c.* Rejoice not against me,

me, O mine Enemy; tho I be fallen, I shall arise; tho I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause; then she that is my Enemy shall be covered with shame, and mine eyes shall behold her troden down as the mire of the streets.

(2) The Church of God is here called the great City, a Title which had been given to Babylon, in the 16, 17, and 18, Chapters. Because the whole Earth went after Babylon, while the Church of God did hardly appear, being brought into a narrow compass, and to a small number: but now Babylon hath abandon'd the field, and appeareth no more; and now the Jews are brought again in, and the fulness of the Gentiles is entred into the Tents of Jerusalem, which being forced to stretch out her curtains by reason of the conversion of all nations, is therefore called *that great City*. This is exactly *the little Stone* in the Prophecie of Daniel, which was to become a great Mountain. And this Prophecy is to be fulfilled on the Earth before the day of judgment.

(3) 'Tis said in the 24<sup>th</sup> verse, that the Nations of them which are saved, shall walk in the light of it, and the Kings of the Earth do bring their glory and their honor into it. Which can no way's be applied to the Church triumphant in heaven; but agrees unto her as she is victorious on the Earth over the fury of the Beast, and as she is in the enjoyment of her Millenarian tranquillity. It will be then, that the Prophecy of Isaiah will be fulfilled, chap. 49.

v. 22, 23. Behold I will lift up mine hand to the Gentiles, and set up my standard to the people; And they shall bring thy Sons in their arms, and thy Daughters shall be carried upon their shoulders. And Kings shall be thy nursing fathers, and their Queens thy nursing Mothers; they shall bow down to thee with their face toward the Earth, and lick up the dust of thy feet.

Moreover, the Church of God, as she shall be glorified in heaven, having been described in the beginning of the *Chapter*, as well as the frightful state of the damned is in the 8th verse, it is evident that in the 9. verse and forward, the Angel describeth a glory of the Church different from that of heaven, which can be no other save that of the *Reign* of the 1000 years.

Nor is there any doubt, but that this *Jerusalem* which *St. John* describes, is the very same with that whereof the Prophet *Ezekiel* hath given a description together with that of the Temple, and that there are very many things in that description, which cannot be perfectly understood, till after the conversion of the *Jews*.

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A  
NEW SYSTEME  
OF THE  
APOCALYPSE,  
OR  
An Explanation of all the Visions  
Of the  
REVELATION of St. JOHN.

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The SECOND Part.

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I. ILLUSTRATION.

*Of the Throne, the 24. Elders, the Sea  
of Glass, and the 4 living Creatures.*

REV. CHAP. 4.



He most difficult part would be yet to do, if the *ten last Chapters* of the *Revelation*, were not, as I have supposed, an explanation of the *Visions* contained in the *eleven first*. So that we must have recourse to the *Explications* given in the *first* part of this work, if

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we would clearly see into the meaning of the *Visions*, that remain to be explained in the second.

v. 2. *Behold I saw a Throne set in heaven, and one sat on the Throne.*

v. 3. *And he that sat, was to look upon, like a Jasper, and a Sardine stone, and there was a Rainbow about the throne.*

This is a lofty description of the Majesty of God. And his not being named, is an advancement of his Glory. For God said to *Manoah*, *Iudg chap. 13. v. 18. why askest thou after my name, seeing it is secret, or wonderful.* The *Jasper Stone*, represents the unchangeableness and eternity of his Essence. The *fiery Sardine*, represents his inaccessible Majesty. And the *Rainbow* in heaven, signifies the unalterableness of his Covenant.

v. 4. *And round about the Throne were 24 Seats, and upon the Seats I saw 24 Elders sitting, cloathed in white rayment, and they had on their heads Crowns of gold.*

These are the Pastors and Guides of the Church militant, under the name of the *twelve Patriarchs* of the Church of *Israel*, and of the *twelve Apostles* of the *Christian Church*; because it was in favour of the Church Militant that God revealed his Glory and Majesty to *St. Iohn*. The Title of *Elder* is a Title of dignity, whereof also the *whiteness* of their *Garments*, and their *Crowns of Gold*, are marks and indications. And this gives us ground to hope, that they who are *Israelites* after the Spirit, and who through a true faith follow,

follow the doctrine of the Apostles, shall one day come to be advanced to a glory like unto this.

v. 5. *And out of the throne proceeded lightnings, and thundrings, and voices, and there were seven lamps of fire burning before the throne, which are the seven spirits of God.*

This is a terrible threatning against the Enemies of Gods Church. The *Seven Spirits* are the Spirit himself, expressed by the number *seven*, which is a *Mystical* number, and which represents the variety, the unexpressible number and the perfection of his Graces.

v. 6. *And before the throne there was a Sea of Glass like unto Chrystall.*

In the Scripture *Waters* signify people. And the Sea is a heap of waters. So that this is the Church composed of multitudes of people. But to distinguish her from other Societies of the world that are Muddy & filthy, she is compared to *Crystal*, which is as well pure, as it is Solid and transparent. She is said to be *before the throne*, because She is ever under the eye and care of her Creator, who carries her, as the Scripture elsewhere speaketh, *engraven upon the palms of his hands*, IJa. 49. 16.

*And round about the throne, were four living Creatures, full of eyes before and behind.*

v. 7. *And the first living creature was like a Lion, and the 2d like a Calf, and the 3d had the face of a man, and the 4th was like a flying Eagle.*

v. 8. *And the four living Creatures had each*

of them six wings, and they were full of eyes within, and they rest not day nor night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

These four living Creatures, are beyond all exception the same with those in the *Vision* of the Prophet *Ezekiel*, chap. 1. For that Prophet styles them in his 10 chap. v. 5. *Cherubims*, which signify Angels. These are then four chief *Angels*, as they are called in the 10 chap. of *Daniel*, v. 13. and they are elsewhere called *Archangels*, as having Angels under them. And thence it is said, *Rev.* 15. 7. that one of the four living Creatures, gave unto the seven Angels, seven Vials full of the wrath of God who live for ever & ever. Which cannot agree but to Archangels. These Archangels are represented by the number four, either with respect to the four parts of the world, according to which the four gates of the new *Jerusalem* are disposed, which was represented by the Mystical Temple of *Ezekiel*: or else with respect to the four Empires, under which the Church of God hath been in subjection and afflicted.

In *Ezekiel* these living Creatures are represented each of them having the four resemblances of a Lion, of an Ox, of a Man, and of an Eagle; but here each is represented as having but one; because *St. John* saw them in a posture of standing, whereas *Ezekiel* saw them in a posture of motion, together with their wheels.

The *Lion* is an Emblem of invincible courage,

rage. The Ox is a Symbole of strength and patience. The Man of meekness. And the Eagle of promptitude & swiftness. All which serve to declare the qualities of these Angels in their Execution of divine Orders. As their being full of eyes expresseth the knowledg and wisdom wherewith they execute them.

V. 9. *And when these four living Creatures give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever.*

V. 10. *The four and twenty Elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying;*

V. 11. *Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created.*

Here we have the exact form of true Religion, and of lawtul worship. The Mystical living Creatures do adore none but God; the 24 Elders do worship none besides the Lord; it is before him that they do alone bow; and it is only at his feet that they cast down their Crowns. 'Tis to him alone that they ascribe honor and glory, and they themselves assign the reason of it. *For, say they, thou hast created all things.* Whence is it that the Holy Virgin is not here named, if She be also the object of Religion and of worship? And why ought we not to be content with that form of Adoration, which the Angels of Heaven practice; especially seeing we every day say, *thy will be done in Earth as it is in Heaven?*

More;

Moreover, the Scope of this *Vision*, is to assure *Christians*, that God will be always in the midst of his Church, whatsoever Eclipse does befall her, whether by *Heresies* or by *persecutions*: And that there shall always be Belivers in the Earth, who shall worship the one only true God, in Spirit and truth, even as the Angels and the blessed do adore him in Heaven.

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## II. ILLUSTRATION.

*Of the Sealed Book, which no Creature could open, save the Lion of the Tribe of Judah.*

### REV. CHAP. 5.

v. 1. *And I saw in the right hand of him that sat on the throne, a Book written within and without, sealed with seven seals.*

v. 2. *And I saw a strong Angel pre'aiming with a loud voice, who is worthy to open the Book, and to loose the Seals thereof.*

v. 3. *And no man in Heaven, nor in Earth, neither under the Earth, was able to open the Book, neither to look thereon.*

**T**His Book can be nothing else but the *Apocalypse*, which containeth every thing remarkable, that was to befall either the  
*Roman*

Roman Empire, or the Church of God. It is written *within* and *without*, for the same reason because *within* it containeth the destiny of the Church, and *without* the fate of the Roman Empire. The form of this Book consisteth in *seven leaves* rolled after such a fashion, that the second was shut up within the first, and so of the rest. The *Seals* denote the importance, the Authority, the stability, and the obscurity of the *Visions*.

This darkness is such, that no Creature how honorable soever, could either open the Book or look into it. That is to say, who could so much as imagin the Events which it containeth.

v. 5. *And one of the Elders saith unto me, weep not, behold the Lion of the Tribe of Judah; the root of David, hath prevailed to open the Book, and to loose the Seals thereof.*

But what no creature could do, Jesus Christ hath done. So St. John tells us at the very entrance, in that he begun by these terms chap. i. v. i. *The Revelation of Jesus Christ, which God gave unto him to shew unto his servants things which must shortly come to pass.* Jesus Christ is here called a *Lion* because of his Resurrection, as he is a little afterward called a *Lamb* by reason of the sacrifice of his death. And a *Lion of the Tribe of Judah*, because he sprung from that Tribe according to the flesh. The *Root of David*, because tho he be truly *Dauids* son according to his humane Nature, he is nevertheless *Dauids* Father as well as his Lord, according to his Divinity.

### III. ILLUSTRATION.

*Of the Lamb with seven Horns, and Seven Eyes; and of his being worshipped.*

REV. CHAP. 5. v. 6, &c.

V. 6. *And I beheld, & lo, in the midst of the Throne, and of the four living Creatures, and in the midst of the Elders, stood a Lamb as it had been slain, having seven Horns, & seven Eyes, which are the seven Spirits of God, sent forth into all the earth.*

**T**His *Lamb* is Jesus Christ, who tho risen, is here represented as *dead* before the Throne, to give us to understand, that the merit of his death, is alway's present before God, and that his sacrifice is of an eternal vertu'.

*Horns*, according to the prophetick stile; signify glory and power, *Psa. 75. 10.* The Lamb is represented having *Seven*, which is a *Myssick* number, to signify that nothing can be added to his glory, and that his power hath no limits. The *seven Eyes* and *seven Spirits*, are of the same importance. And do denote an omniscient knowledg, and an immense wisdom, by which he is every where present, and



and conducteth all events, as the soveraign Arbiter and Disposer.

V. 8. *And when he had taken the Book, the four living Creatures, and four and twenty Elders fell down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which are the Prayers of Saints.*

V. 9. *And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood, out of every kindred, and tongue, and people, and Nation.*

V. 10. *And hast made us unto our God Kings and Priests, &c.*

Here is the same worship given to Jesus Christ, by the four living Creatures, and by the four and twenty Elders, that in the preceding Chapter had been rendred to Him who created all things for his pleasure; which shews Christs being acknowledged for the true God by the four living Creatures and by the 24. Elders.

The *Harps* which they have in their hands, are for the singing the praises of God; and the *Vials full of odours*, are for the invoking of him, which are the two Acts of Adoration.

These *Odours* are called *the prayers of the Saints*, because the *Incense* offered by the Priests of old, were a *Symbole* of prayers, as appeareth in the 141. Ps. v. 2. *Let my prayer be set forth before thee as Incense.*

Some may possibly infer from hence, that the Saints who are in Heaven, do pray for those  
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on Earth, and that they do present unto God the prayers of such as are here in the world.

But this is to suppose, that the four and twenty Elders are in Heaven, and that the *Saints* spoken of in this passage, are to be understood of *Souls* received into Paradise, or, as men are used to speak in the world, of the *Saints* that are in Heaven: which is a supposition without any ground or foundation. For those believers that are in Heaven, are not in any part of the Bible called *Saints*, but only *Blessed*. Nor is it said here, that these 24. Elders are *Blessed*. The *Vision* is so far from saying this, that it declareth the contrary; because the very same persons having *Vials* full of *Odours*, do say, v. 10. *Thou hast made us unto our God Kings and Priests, and we shall reign on Earth.* Which sheweth that they who offer up the prayers of *the Saints* that are on the Earth, are themselves likewise upon the Earth, and where they hope to Reign. So that the *four and twenty Elders*, do represent the *Pastors* and *Guides* of the *Militant Church*, who are said to offer up *Odours*, by reason of their praying publickly for all the Congregations of Believers. And these *Pastors* are represented under the number of 24. by an allusion to the twelve *Patriarchs* of the Old Testament, and the twelve *Apostles* of the New, as they were in the *Vision* of the foregoing Chap.

These 24. Elders, and the 4. living Creatures sing a new Song, saying, *Thou art worthy to take the Book, and to open the Seats thereof, for thou hast redeemed us, &c.* Which words seem

seem to give light to that saying of Jesus Christ in the 13. Chap. of Mark v. 32. *But of that day and hour of Judgment knoweth no man, no not the Angels which are in Heaven, neither the Son of man, but the Father.* Then the Son as man knew it not, because he had not offered the Sacrifice of his death, for the satisfying Divine Justice; but now he knoweth both the day and the hour, and every thing that shall befall either the Church or the World, because he hath been sacrificed. Which is the reason of the four and twenty Elders saying unto him, *Thou art worthy to open the Book, and to loose the Seals thereof; for thou hast redeemed us.*

It ought here to be carefully observed, that this *New Song* containeth the whole Mystery of Gospel worship. For here we have the death of Christ, which is the foundation of all; we have them whom his death hath redeemed; we have the fruits which believers receive by his Death, namely, the dignity of being Kings and Priests; and we have the Glory which accrueth to Jesus Christ himself. For he is thought worthy to know all the Secrets of providence, and to receive the Adoration of all Creatures, low, middle, and high. Which Adoration is here set before us in a form that is most perfect, and which alone is that wherewith God is pleased, that which all the Angels with the four and twenty Elders publish aloud, that *worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor,*

*honor, and glory, and blessing.* This is moreover what every Creature in Heaven, and on Earth, and under the earth, and such as are in the Sea, say likewise in their turn: *Blessing, and Honor, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. And the four living Creatures said, Amen, and the twenty four Elders fell down, and worshipped him that liveth for ever and ever.*

It is repeated again, because it can never be said enough. All worship that is not conformable to this pattern, is unlawful and displeaseth God. Nor can we give the least worship to a Creature, whatsoever degree of glory it hath arrived at, without a departing from this divine model and falling into Idolatry. Here we have a Sentence that condemneth the worship of the *Roman Church*, in their addressing their Hymn's and their Prayers to Angels and to Saints.

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#### IV. ILLUSTRATION.

*Of the Opening of the first six Seals.*

REV. CHAP. 6.

**A**S to the Six Seals, of the opening where-  
of the sixth Chapter treateth, the *four* first  
differ from the *two* other in *two* things. One is,  
that at the opening of the *four* first there ap-  
pear *four* Horsemen, & *four* living Creatures.  
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The other is, that at the opening of these, St. John is called upon, to consider the things which are there declared to be hereafter to come.

There is doubtless some reason for this difference, and this reason is in all probability nothing but this, namely, that every one of these four Seals, containeth things which respect the whole course of the prophetick History, both of the *Roman Empire* and of the *Church*; which the two following do not.

This reason appeareth to be true, in that in the first Vision of *Zechariah*, chap. i. v. 8. it is said, that the men which the Prophet saw riding upon red, bay, and white Horses, were those, whom the Lord sent to and fro through the Earth. And in that the four living Creatures signify (as we have proved) the four Archangels set over the four parts of the world, which marketh Universality. And by consequence that the four first Seals, at the opening whereof they do appear, contain the things that respect the whole series of the History of the *Roman Empire* and of the *Church*. Which observation, if we duly attend unto, we shall the more clearly understand the opening of these Seals.

V. 1. *And when the Lamb opened one of the Seals, i. e. the first; I heard one of the four living Creatures, (that is, the first) saying, as if it had been the voice of Thunder, Come and see.*

V. 2. *And I saw, and behold a white Horse, and he that sat on him had a Bow, and a Crown was*  
given

given unto him, and he went forth conquering, and to conquer.

This *first* living Creature is the *Lion*, whose Roaring is the most terrible voice of all the noises of Brutes. *If the Lion doth Roar, shall we not tremble*, saith one of the Prophets. It is compared also to the noise of *Thunder*, which is the thing of the world that is most frightful to men.

This is exactly the preaching of the Gospel. They who preach it are *Boanerges*, Sons of Thunder; they carry dread along with them, wheresoever they are heard: *Jews* and *Gentiles* were equally frightened at the beginning, and the *Papal* Kingdom doth dread nothing so much at this day. Which is the reason that the *Pope* and his *Clergy* use all the power and industry that they are able, to stifle this voice in all places; but it is in vain. The *Gospel* hath been victorious over *Jews* and *Gentiles*, and will be so over the *Papal* Empire.

This is what is promised to the man upon the white Horse, going forth conquering and to conquer. For this Man is *Iesus Christ*, the Lion of the Tribe of Judah, who hath overcome. He established his Gospel through the whole Pagan Roman Empire. The worshippers of false Gods, being pierced by the Arrows of our Saviour, became converted to the Faith. And he will do the same to the *Papal* Roman Empire.

V. 3. And when he had opened the second Seal, I heard the second living Creature say, come, and see.

V. 4.

V. 4. *And there went out another Horse that was red, and power was given unto him that sat thereon, to take peace from the Earth, and that they should kill one another: and there was given unto him a great Sword.*

This second living Creature, is the Ox, the Symbole of patience, and of being designed for slaughter; which denoteth the persecutions, which believers, who are the Mystical Sheep of Jesus Christ, were to suffer.

And he that sat upon this red Horse, is no other than Satan, the red Dragon, that Murderer from the beginning; who is armed with a Sword, to presage the Blood, which for the sake of the Gospel, and to hinder the victories of Jesus Christ, he should shed through the whole extent both of the Pagan and Papal Empire.

V. 5. *And when he had opened the third Seal, I heard the third living Creature say, come, and see; and I beheld, and lo, a black Horse, & he that sat on him had a pair of Ballances in his hand.* The word in the Original signifies a Yoak, as well as a Ballance. And that it ought to be here translated a Yoak, the sequel doth demonstrate.

V. 6. *And I heard a voice in the midst of the four living Creatures, say, a measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not th. Oyl and the Wine.* This undoubtedly denoteth a great plenty of all things necessary to the comfort of life. Which sheweth that this Horseman carrieth a Yoak, not a Ballance. Here



Here is indeed a change from white to black. The first Horseman, who sat upon the white Horse, to wit Jesus Christ, spread the light of his Gospel, in order to establish a spiritual Religion, which consisteth in *worshipping God in Spirit and in Truth*; as he told the Woman of *Samaria*, that the time would suddenly come, that there should be a Religion free from the Yoak of the Ceremonies of the ancient Law, *Ioh. 4. 23.* But he who appears sitting upon the black Horse, to wit Satan, hath spread darkness of Errors, and hath founded a carnal Religion, that consisteth in bodily service, in Jewish and Heathenish Ceremonies, in Altars, external Services, Washings, Abstinences, Fastings, Images, and Relicks, &c. which hath made a Yoak a thousand fold heavier than all the Ceremonial Observances of the Law, which St. Paul called a *Yoak of Bondage*, *Gal. 5. 1.* and which St. Peter says, were a *Yoak that neither we nor our Fathers were able to bear*, *Act. 15. 10.*

This is what fell out under the Christian Emperors. For the Devil seeing that persecutions could not stop the conquests of him that sat on the white Horse, nor hinder the course of the Gospels victories; he took another way, and bethought himself of a new Stratagem. And brought into the Church the Customes and Ceremonies of the Heathen, under the plausible pretence of drawing the Pagans over to the *Christian Religion*, by means of the conformity of the Ceremonies

of the one with the other. To which the prosperity of the Church at that time did wonderfully contribute, plenty and wealth having so lulled the Pastors into sleep, that while they slumber'd, *the Enemy sowed his tares in the Field of the Lord.*

'Tis the property of great prosperity to corrupt Souls. Ease and plenty have been always fatal to godliness. Whereas on the contrary, affliction and poverty, have been at all times sure and faithful guards of Religion. St. *Augustin*, who lived in the fifth Age, complains that in his time, *they despised many of the Commands of the Sacred Scriptures, and that Superstition had universally so prevailed, that if any one had touched the ground with his bare foot during the week wherein he was baptized, he was more severely rebuked, than if he had been drunk; and that the Christian Religion, which God in his mercy would have to be free, and to consist of a very few Ceremonies, was become so loaded with servile burdens, that the condition of the Jews of old, was much more tolerable than that of Christians. Because the Jews had been subjected to a bondage of the Law of God, but that in the place of this the Christians were brought under bondage to humane Inventions.* This is the complaint which that Doctor makes in the 19. Chapt. of his 119. Epistle to *Ianuaris*. And this complaint doth most clearly explain that sense which we have given of the Yoak, which he on the black Horse had in his hand.

'Tis the plenty which the *Roman Prelates* do at this day enjoy, of Wheat, of Wine, of  
G
Barley,

Barley, and of Oyl, which causeth that every thing in their Religion is carnal, and that it is a greater sin to transgress the commands of the Church, than to break the commands of God; & that they who do work on a holy day, or who eat Flesh in Lent, or on Friday, are accounted more guilty, than they who commit adultery, theft, or murder. Before the time of this abundance and prosperity, and before the Reign of *Constantin*, there was nothing of this Yoak known. In adversity they hearkned to the voice of God; but in prosperity they hearken only to the voice of man. Because it is easier to obey man, than God. It is much easier to abstain from some sort of meats, than to forbear the pleasures of luxury; to bow before an Image, and to repeat a prayer by rote, and without minding what they say, than to worship God in Spirit, &c.

And therefore the living Creature who said to St. *Iohn* at the opening of the *Third Seal*, *come and see*, appeared under the resemblance of a man; because it is certain, that they are humane Inventions and Traditions, which are the matter, whereof under the Prosperity of the Church, this Yoak is composed.

V. 7. *And when he had opened the fourth Seal, I heard the voice of the fourth living Creature, say, come and see.*

V. 8. *And I looked, and behold a pale Horse, and his name that sat on him, was Death, and Hell follow'd with him, and power was given unto them*

them over the fourth part of the Earth, so kill with Sword, and with Hunger, and with death, and with the Beasts of the Earth.

This fallow or pale Horse, upon which Death and Hell, or the Grave sat (for the word in the original signifies most usually the Grave in Scripture) does very justly follow the red Horse with his persecutions, and the black Horse with his Yoak of Humane Traditions. It being righteous with God to afflict and overwhelm those who persecute his Gospel; and to pour out the plagues of his vengeance upon them, who prefer mens commands, to his sacred Laws.

The History both of the Church and of the Empire, give so many examples of this vengeance of God, partly by the Sword, partly by Famine, partly by Pestilence, and partly by the inundation of Barbarous Nations, designed here by the *Beasts of the Earth*; that we need seek for no other Commentary, in order to the understanding of this fourth Seal.

The Eagle, which is the fourth living Creature, and which appeareth at the opening of this Seal, is a presage of this divine vengeance, forasmuch as it is a Scripture maxim, that the Eagles do gather thither where the Carcase is, Matth. 24. 28.

And if the plagues of God overtake only a fourth part of the Earth, it is an effect of his goodness to spare the greatest part, and thereby to invite them to repentance.

V. 9. And when he had opened the fifth Seal,

I saw under the *Altar* the Souls of them that were slain for the Word of God, and for the Testimony which they hold.

V. 10. And they cryed with a loud voice, saying, how long, O Lord, holy and true, dost thou not judg and avenge our Blood on them that dwell on the Earth?

V. 11. And white Robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow Servants also, and their Bretheren that should be killed as they were, should be fulfilled.

At the opening of this *Seal*, there appeareth neither *Horse*, nor living Creature, as there did at the opening of the former; because there is nothing new here, this *Seal* being only an Explication of the *Second*, of that of the *red Horse*, which presaged the persecutions of the Church. So that this Vision stands in no need of an Interpreter, because it only represents the sufferings of those, who had been killed for the Word of God, and the Glory wherewith they are crowned in Heaven, together with the efficacy of the voice of their Blood, which cryeth as *Abels's* did.

It is nevertheless true, that the same *Seal* does foretel the sufferings that were to come, as it had expressed the sufferings that were past. For the Martyrs having demanded, how long Lord ere thou avenge our Blood? It was answered unto them, that they should yet rest for a little season, until their fellow Servants also, and their Bretheren that should be killed as they were, should

should be fulfilled. So that as the complaint of the Martyrs, expresseth the persecutions of the Church under the Pagan Emperors; the answer is a prediction of the sufferings, which the Church was to undergo, under the Papal Antichristian Kingdom.

Moreover, we may here observe, who it is that is a true Martyr, *They are those who are slain for the Word of God.* So that this Title cannot be denied to Protestants; because it is only out of hatred to their Religion, that they are killed. Nor are they put to death for any other cause, but for the Word of God, and for the holding that their Religion is certain, supported by a Sovereign and Divine Authority, & full and sufficient for Salvation. And is not the maintaining the rights and perfections of Gods Word, a maintaining of Gods cause? Is it not to die for Jesus Christ, to suffer death because they will not consent to the injuries which the Papists do to his Gospel?

V. 12. *And I beheld when he had opened the sixth Seal, and lo, there was a great Earth-quake, and the Sun became black as sackcloth of Hair, and the Moon became as Blood.*

V. 13. *And the Stars of Heaven fell unto the Earth, even as a Fig tree casteth her untimely Figs, when she is shaken of a mighty wind.*

V. 14. *And the Heaven departed as a Scroll when it is rolled together, and every Mountain and Island were moved out of their places.*

V. 15. *And the Kings of the Earth, and the great men, and the rich men, and the chief Captains,*

and the mighty men, and every Bondman, and every Freeman hid themselves in the dens, and in the rocks of the Mountains.

V. 16. And said to the Mountains and Rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb.

V. 17. For the great day of his wrath is come, and who shall be able to stand?

There appeareth not here any Horseman, nor any living Creature, no more than there did at the opening of the fifth Seal; and the reason is, because what is concealed under this Seal, extendeth not through the whole course of the History of the Roman Empire, and of the Church of God. Seeing that which is comprehended under this Seal, is only one of the Revolutions that was to befall the Roman Empire. There were three changes to overtake it. By the first, it was to pass from Paganism to pure and uncorrupted Christianity. By the second, it was to pass from pure and simple Christianity, to a Christianity mixed and corrupted; which is no other thing but Antichristianism or Popery. And by the third, it is to pass and return from Christianity corrupted, and from Popery, to a Christianity that is pure, and freed from all the Errors and Superstitions of Antichrist. This last change will be under and upon the effusion of the Vials; and the Reformation that was made the last Age, is a sample and earnest of it. The Second was to appear under the Trumpets. And the first was that



that which came to pass under this sixth Seal.

In all the changes, there is spoken of the Heaven, of the Sun, of the Moon, of the Stars, of the Sea, of Earthquakes, of the removing of Mountains; because it is the stile of the Prophets, to express Revolutions which fall out in the world with reference to Religion, in terms that agree to a change in the whole Universe. Thus the Apostle St. Peter, *Act. 2. 14.* &c. applyeth the Prophecy of *Isa.* to the establishment which God begun to give unto the Christian Religion by the pouring forth of the Holy Ghost. *In that day I will pour out of my Spirit upon all Flesh, and on my Servants, and on my Handmaidens, and they shall prophesy; and I will shew wonders in Heaven above, and signs in the Earth beneath, Blood and Fire, and Vapours of Smoak; the Sun shall be turned into darkness, and the Moon into Blood.*

'Tis not probable, that the Holy Spirit should omit that memorable change, which befel the Empire when the Emperors were no more Heathen Persecutors, but Christian Favourers of the Gospel, which if it be not comprehended under this Seal, there is not the Footstep or mention of it in the whole Revelation.

And withal, that Event doth accord the best of the World with this Vision. For if the Enemies of Christs name appear here astonished, desperate, hiding themselves in the Mountains, and crying to the Rocks, *fall on us, and hide us from the Wrath of the Lamb;* all

this accordeth admirably with the Event. For History recounts unto us, how the Judgments of God, tell after a terrible manner upon the five last Heathen Emperors, who had persecuted the Christians with an unbridled rage. *Diocletian* and *Maximian* voluntarily laid down the Imperial Dignity, being pressed to it by the sole remorse of their Consciences, which gave them no quiet. *Maxentius* was thrown headlong from the *Milvian* Bridge into the *Tyber*, and in that very place where he had laid an Ambush for *Constantin*. *Maximin*, who had pulled out the Eyes of Christians, lost his own Eyes by a disease that was as loathsome as it was painful, and *Licinius* was murdered by the Garrison of *Thessalonica*. After that *Constantin* was arrived at the Empire, all the Edicts against the Christians were repealed; the Christian Religion was established by publick Authority; the Idolatrous Temples were either pulled down, or consecrated to the service of the true God; their Altars were overthrown; and the Heathens being stript of all Honors, were sent into the Villages, from whence they came to be stiled *Pagans*, that is, Inhabitants of the Villages, a Title by which the Christians had been denominated before.

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## V. ILLUSTRATION.

*Of the four Angels, that withheld the four Winds; and of the Angel that had the Seal of the living God.*

## REV. CHAP. 7.

V. 1. *After these things, I saw four Angels standing on the four corners of the Earth, holding the four Winds of the Earth, that the Wind should not blow on the Earth, nor on the Sea, nor on any Tree.*

V. 2. *And I saw another Angel ascending from the East, having the Seal of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the Earth and the Sea.*

V. 3. *Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in their foreheads.*

**I**F those four Angels be good Angels, then the withholding the four Winds, must be something likewise that is good. And that they are good Angels, appeareth from thence, because the Angel that had the Seal of the living God, spake unto them as Angels of God. *Hurt not, says he, the Earth, neither the Sea, nor the Trees, until we have sealed the Ser-*

*vants of our God in their Foreheads.* For he doth not simply call them the Servants of God, as he would have done, had he been speaking to Angels of Satan, but he calls them the Angels of *Our God*; thereby acknowledging them for Angels, who together with himself could say, *Our God*, which the evil Angels do not say, neither can they.

We must therefore inquire, what good thing this is, that the *wish-holding of the Winds* doth signify. And without doubt it signifies Peace and Tranquillity, forasmuch as the Wind is that which troubleth the Sea, and agitateth the Air. The *holding of the four Winds*, doth then signify an universal Peace in the Empire, and in the Church; nor can it be denied, but that there was such a Tranquillity, during the Reign of *Constantin*. For neither was the Church persecuted during his Reign, nor was the Empire molested with any War, either intestine or forraign, after the tragical death of *Licinius*.

But what damage could an intire and universal Peace bring to the Church? It is certain, that such a blessing could not directly and of it self, do any hurt; but it produced a great deal of mischief by accident, and through the abuse that was made of it. The calm, which the Conversion of *Constantin* procured to the Church, corrupted her. For the Christian *Emperors* having heapt riches and honors upon the Church, She became carnal, She opened a gate to Heresies, to Superstitions,

perstitutions, to Idolatry, and to Tyranny; so that at last She is become that *Babylon*, upon which the Vials of Gods wrath are to be poured forth.

This corruption will be seen, both in its Birth, in its Growth, and in its Fulness under the *Trumpets*. But yet so that this general corruption of the Christian Church could not hinder, but that God preserved a certain number of true Worshippers, as a *Remnant of his Grace*. And this is the Remnant, which the Angel that had the Seal of God, declareth unto the other Angels, that he was going to mark, in order to their being preserved from the general corruption, as so many *Lots in Sodom*, and as so many *Daniels in Babylon*.

And that this was not a created Angel, but the Angel who was the Creator, to wit, Jesus Christ, there is no cause to question. For he could be no other, than he who is called the *Angel of Gods Council*, Isa. 63. 9. the *Angel of his Covenant*, Malach. 3. 1. and He who is called the *Eternal*, Gen. 18. 31. It is He indeed who hath the Seal of God, whereby to mark the Elect: and this Seal is the *Holy Spirit, which he giveth unto us*, 1 Joh. 3. 24. 1 Joh. 4. 13. that whereby, as St. Paul saith, *we are sealed unto the day of Redemption*, Eph 3. 30. So that this Angel can be none else but the Son of God, because it is he alone who *sendeth the Spirit*, Joh. 16. 7. and who *knoweth all the Sheep whom the Father had given unto him*, Joh. 10. 14.

## VI. ILLUSTRATION.

*Of the hundred forty and four thousand,  
which were sealed of the Tribes of  
Israel.*

## REV. CHAP. 7.

V. 4. *And I heard the number of them which  
were sealed: and there were sealed 144000. of all  
the Tribes of the Children of Israel.*

V. 5. *Of the Tribe of Judah were sealed twelve  
thousand; of the Tribe of Ruben, &c.*

**W**E have in the 16. *Illustration* of the first  
Part, assigned the Reason why the  
Elect are designed by the number of 144000.  
so that all which remaineth to be done here,  
is to enquire why there are twelve thousand  
said to be sealed out of every Tribe. And this  
is first, because the Church of Israel is the  
Stock, and the Christian Church, made up of  
Gentiles, is the Graft, inoculated into that of  
Israel. Whence it is that Christians are called  
by St. Paul, *the Israel of God, and Israel after the  
Spirit.* Israel is the Father, and Christians are  
the Children, who bear their Fathers Name.  
Secondly, it is to shew, that however implacable  
the wrath of God against the Jews may  
seem to be, even after it hath been avenging  
it self upon them (as I may say) for these six-  
teen

teen hundred years ; yet he hath not forgotten them , but will one day call them , will take away the Vail of *Moses* that is upon their heart, and which hindreth them for acknowledging *Jesus Christ*, and he will convert them. *Joseph* did not reveal himself to his Bretheren the first time that he appeared to them. *Iesus Christ* carried it after the same manner, the first time that he came to the Jews. *He came to his own, but his own received him not.* But *Joseph* discovered himself to his Bretheren at the second time, when he came among them ; and that interview was full of endearedness ; his Bretheren continued with him, and had the best part of the Land of *Egypt* assigned them to dwell in. It will be after the same manner, when *Christ* shall manifest himself the second time to the Jews ; he will enrich them with the light of his Grace, and heap upon them his blessings. For as *St. Paul* speaketh after one of the Prophets, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob, and so all Israel shall be saved, Rom. 11. 26.* The honor which God doth the Children of *Israel*, in designing the Elect of God by the names of their Tribes, is a confirmation of this prediction of *St. Paul* and of the Prophet.

These *sealed* ones, are the same with those spoken of *Chap. 14. v. 1.* with this difference notwithstanding, that they are mentioned there, in order to be praised for having been faithful to the *Lamb*, while all the inhabitants of the world went after the *Beast* ; but they



are here spoken of before hand, in token that they were to be preserved from the general corruption that was foretold, and which was threatned by the *Trumpets*.

They weary themselves in vain, who go about to seek for a reason, why there is no mention here of the Tribe of *Dan*. Seeing tho it be not mentioned in this place, yet it is both mentioned, and that first in the 48. of *Ezekiel*, where he treats of the new division of the Land of *Canaan*; and in the enumeration which the Prophet makes of the Gates of the new *Jerusalem*, which is at the bottom the same which *St. John* describes *Chap. 21*: where there is one Gate for the Tribe of *Dan*. This observation serveth to overthrow all the reasons, which are alledged for this omission. Nor are we to seek for any other reason of it, but this, that the Holy Spirit would retain the number of *twelve*, because of a reference to the twelve Apostles, as hath been already suggested in the forementioned *Illustration*.

And whereas it is said, that the 144000. are sealed in their Foreheads; that implieth, that the Elect shall make an open profession of the Doctrine of the twelve Apostles, who are the twelve Patriarchs of the *Christian* Church. They are in their Hearts sealed of the Spirit, but outwardly they have no other Mark, save that of the profession of the pure Doctrine of the Apostles. By the Mark that is in their Hearts, they are known of God; and by that in their Foreheads, they are known of men.

## VII. ILLUSTRATION.

*Of the Multitude, which no man could number, that Stood before the Lamb with Palms; of their felicity; and whence they came.*

### REV. CHAP. 7.

V. 9. *After this I beheld, and lo, a great multitude, which no man could number, of all Nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white Robes, and Palms in their hands.*

V. 10. *And they cried with a loud voice, saying, Salvation to our God which sitteth upon the Throne and unto the Lamb.*

V. 11. *And all the Angels &c.*

V. 12. *Saying, Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, & Honor, and Power, & Might be unto our God for Ever and Ever. Amen.*

V. 13. *And one of the Elders answered, saying unto me, what are these which are arrayed in white Robes? and whence are they?*

V. 14. *And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great Tribulation, and have washed their Robes, and made them white in the blood of the Lamb.*

V. 15. *Therefore are they before the Throne of God, and serve him day and night in his Temple:*

*Temple: and he that sitteth on the Throne shall dwell among them.*

V. 16. *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat.*

V. 17. *For the Lamb, which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their Eyes.*

**T**His multitude that could not be numbered, are the companions of those Souls, who cried under the *fifth Seal*, *How long O Lord, before thou avenge our blood? and white Robes were given unto them; and it was said unto them, that they should rest yet for a little season, untill their fellow-servants also, and their bretheren that should be killed as they were, should be fulfilled*, chap. 6. v. 10, 11.

These *Martyrs* are represented innumerable, and there are *two* reasons intimated for it. *First*, because they were of all Nations, kindreds, people, and Tongues. *2ly*, because they were come out of great Tribulation. And this great Tribulation, is so called from the long duration of it. Nor could it be otherway's, for that it was to continue as long as the *Papal Kingdom*, namely *two and forty months*, or *2160 day's*, which are *1200 years*, as we shall afterwards see:

They are represented clothed in *white Robes*, as they under the *fifth Seal* were; to intimate both their *dignity* and their *Joy*. But besides this, they are represented standing before the  
Throne

Throne and before the Lamb, with *Palms in their hands*; whereas they under the *fifth Seal* were represented *under the Altar*, and *without Palms*. The reason of that difference is this, because under the *fifth Seal*, the Enemies of the Martyrs had the upper hand of them, and persecuted their memories to that degree, as to dig their bodies out of the ground, and to throw their ashes into the wind, as accounting them an abominable crew; whereas in the place of that, these here, (their great Tribulation's being finished, and the 1260 years expired, and the Beast and the false Prophet being cast into the bottomless pit;) are represented *standing before the Throne of God*, and *with Palms in their hands*, as conquerors over all their Enemies. They shall be acknowledged blessed in Heaven; and such who after the End of this Tribulation shall be found on the Earth, walking in their faith, shall Reign with Christ a thousand years.

So that the Holy Spirit doth by way of Anticipation describe here the felicity of the Church of God on the Earth, (whereof we have spoken upon the Subject of the first Resurrection) that the terrible calamity which is to be represented under the Trumpets, might not discourage believers, being strengthened and fortified before hand by a promise of the victory, which the Church shall at last obtain over her Enemies.

The Prophet *Isaiah* hath promised the same happiness to the Church of *Israel*. For he hath said, *chap. 25. v. 8.* that God *will wipe away*  
tears

tears from off all faces. And he hath said chap. 4. v. 10. *that they shall not hunger, nor thirst, neither shall the heat nor Sun smite them.*

'Tis likewise to the Church made up of *Jews and Gensiles*, that the Holy Spirit doth here promise the same felicity. The Terms used by *Isaiab*, do equally agree with the happiness in *Heaven* for the Souls of the Martyr's; and with the happiness on *Earth*, for those who shall have part in the first Resurrection, and who shall Reign a thousand years.

## VIII. ILLUSTRATION.

*Of the Silence in Heaven for half an hour.*

### REV. CHAP. 8.

V. 1. *And when he had opened the Seventh Seal, there was silence in Heaven about the space of half an hour.*

V. 2. *And I saw the Seven Angels which stood before God, and to them were given seven Trumpets.*

**A**FTER that the Idolatry of the Roman Empire was overthrown, and after that the Christian Religion was established by publick Authority, and that an end was put to persecution; *St. Iohn* saw heresies and superstitions breaking in upon the Church. But this did not  
come

come to pass immediately; there was a space before, that had the face of a peace or truce. In a word, there was a short intervall: That is it, which had been already represented by the holding back of the four winds, whereof we have spoken in the *fifth Illustration*; And it is the same which is represented by the *silence*, mentioned here at the opening of the 7th Seal. For when no wind blows, there is a general calm: And a great silence in the Air, which is called Heaven in Scripture. But in this place, *Heaven* signifies the *Church*; and *Silence* denoteth the *peace* that was established under the Reign of *Constantin*. Called a *Silence for half an hour*, because that peace continued only for a few years. So that if the *holding the winds from blowing*, signifies a general peace; the *Silence for half an hour*, marks the short while that it lasted.

## IX. ILLUSTRATION.

*Of the seven Angels with the seven Trumpets; and of the Angel who cast the Censer into the Earth.*

### REV. CHAP. 8.

V. 2. *And I saw the seven Angels which stood before God, and to them were given seven Trumpets.*

V. 3. *And another Angel came and stood at the*

the Altar, having a golden Censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne.

V. 4. And the Smoke of the Incense, which came with the prayers of the Saints, ascended up before God out of the Angels band.

V. 5. And the Angel took the Censer, and filled it with fire of the Altar, and cast it into the Earth; and there were voyces, and thundrings, and lightnings, and an Earthquake.

**T**Rumpets were used under the Law for two uses! One was for War, and to encourage the people to fight. The other was for peace, and to stir up the people to a holy rejoicing. Those spoken of here are of the first sort.

The *Seven Angels*, are the denouncers of those Evils, which God was to pour out upon the Church, to punish her decay in zeal and Charity.

The other Angel, who stood before the Golden Altar with a Golden Censer, is Jesus Christ, that appeared in the 7. Chap. with the Seal of God, and appeareth now as a Priest with a Censer, that is to say, as an Intercessor. And his *Intercession* appeareth here with two different effects, one for his people, in obtaining their prayers to be accepted, and his giving value to them is figured by *incense*. The other, against false Christians, upon whom he scattereth fire from off the Altar. This is the fire of division, whereof Christ speaks  
Luke



*Luke 12. 49, 51. I am come to send fire on the earth. Suppose ye that I am come to give peace on Earth? I tell you nay; but rather division.*

'Tis said, that this fire was taken off the *Altar*: because it was to be kindled in a Church destitute of zeal and charity; and because this fire of division was to be about Religion, as the subject of it, and by reason that Jesus Christ was to be the cause of it, or at least the pretence.

The voices, thundrings, lightnings, and Earthquake, that ensued upon the Scattering of this fire, do plainly represent the strifes, quarrels, and troubles, which under the Reign of *Constantin* and his Successors, broke out among the Bishops and Pastors. Who being given up to covetousness, luxury and ambition, raised such troubles, as shook the *Christian Religion*, and opened a door to *Antichristianism*, which did appear under the Trumpets.

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## X. ILLUSTRATION.

*Of the first Trumpet; and of the Hail, Fire, and Blood.*

### REV. CHAP. 8.

V. 1. *And the seven Angels which had the Seven Trumpets, prepared themselves to sound.*

V. 7. *And the first Angel sounded, and there*

there followed hail and fire mingled with blood, and they were cast upon the Earth, and the third part of the Trees was burnt up, and all green Grass was burnt up.

WE find not in History any change that befell the Church, so near to the *withholding the winds*, and to the *Silence for half an hour*, i. e. so near to the peaceable Reign of *Constantin*, which either more opened a door to *Antichristianism*, or which better correspondeth to this Hail, to this fire, and to this blood, caused by this first Trumpet, than that so much noted *Heretick of Arius*.

(1) *Arianism* begun to lift up its head under the Reign of *Constantin*. The Church had no sooner peace, than the Devil let loose this *Heretick* to trouble her.

(2) This *Heretick* infected the whole Empire. The world, saith *St. Ierom*, *trembleth and is amazed to see it self become Arian*. It lasted near three hundred years. Many Councils were assembled to stop its courie. And it was in these Councils, that the *Bishop of Rome* laid the foundation of that *Supremacy*, which made him afterward to be considered and feared, as the Head, the judg, and the absolute Monarch both of the world and of the Church.

(3) The hail, the fire, and the blood, do admirably agree to that *Heretick*. 'Tis called *Hail*, by reason both of its violence and of the noise which it made, and, because of the barrenness and coldness which it begot in mens hearts, out of which it drove away godli-

godliness and charity. 'Tis stiled *Fire*, because of the contentions which it kindled. And it is called *Blood*, by reason of the bloody persecutions which it raised. And whereas *the third part of the Trees and every green Herb*, are said to have been *burnt up*; it is because more than one half of the *Pastors*, who are designed by *Trees*, and the generality of the *people*, signified by *all green Grass*, were infected with it.

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## XI. ILLUSTRATION.

*Of the second Trumpet. A Mountain Burning cast into the Sea, and a third part of it became Blood.*

### REV. CHAP. 8.

V. 8. *And the second Angel sounded, and as it were a great Mountain burning with fire, was cast into the Sea, and the third part of the Sea became blood.*

V. 9. *And the third part of the Creatures which were in the Sea and had life, died, and the third part of the Ships were destroyed.*

**T**Is certain, that *Mountains* do in the language of the Prophets signify the *Kingdoms* of the Earth. Thus *Mount Sion* signifieth the *Church*, which is the Kingdom of God.  
And

And thus 'tis said *Isaiab chap. 2. v. 14.* that *the day of the Lord shall be against all the high Mountains*; that is, against all *Nations* tho' never so fierce, and against all *Kingdoms* how powerful soever.

So that this *burning Mountain* thrown into the *Sea*, cannot be better explained; than of the *Nations* of the *Goths*, *Visigoths*, *Ostrogoths*, *Vandal's*, and *Gepid's*, that under the Reign of *Valens* about the year 378. broke in like an inundation upon the *Roman Empire*, destroyed *Rome*; and who abolished the very Name of the *Roman Empire* in the *West*, about the year 547.

These *Nations* are stiled a *burning Mountain*, because of their violence, and of their swiftness.

This *Mountain* was cast into the *Sea*, because it was an effect of the wrath of God, that these *Nations* broke in upon the *Roman Empire*, which was a great *Sea*, a heap of many peoples, which the Scripture useth to express by waters.

Now this *burning Mountain* is not said to dry up the *Sea*, tho' that be the proper effect of fire; but it is said to have caused the *third part* of the *Sea* to become *blood*; the H. Spirit having a respect to what is here signified by this *Mountain*, namely, the fierce and bloody humour of these *Nations*, who drowned a part of the *Roman Empire* in blood, infected the people of this Empire with Errors, and destroyed a part of its *Cities*, designed here by *Ships*.

## XII. ILLUSTRATION.

*Of the third Trumpet. A great Star fell from Heaven.*

## REV. CHAP. VIII.

V. 10. *And the third Angel sounded, and there fell a great Star from heaven, burning as it were a Lamp; and it fell upon the third part of the Rivers, and upon the Fountains of Waters.*

V. 11. *And the Name of the Star is called Worm-wood; and the third part of the waters became Worm-wood; and many men died of the waters, because they were made bitter.*

Seeing Jesus Christ hath in the *first chap.* v. 20. expounded the seven Stars which he had in his right hand, to represent *Pastors*; it must necessarily be, that by the *Star* spoken of here, some *Bishop* or *Pastor* should be intended. And forasmuch as it is a *great Star*, it must be a *great Bishop* that is designed, and the *Pastor* of some *Church* which men esteem'd to be the most eminent. So that this *Bishop*, is without doubt he of *Rome*; who from the very beginning was lookt upon as above others, by reason of the *City* which was the Seat of the *Empire*, and consequently the Lady and Mistress of all other Cities. This was the ground of the precedency granted to that *Bishop*, as ap-  

H
pears

pears both by the Council of Calcedon, and by the second Council of Constantinople.

Among the *Bishops of Rome*, Gregory the first is particularly here represented by this *great Star*. And that not only because he was stiled great, but because he truly fell from Heaven, through abandoning the care of heavenly things, to pursue and cleave to those of the Earth. This we may the rather believe, because he gives this account of himself in the fifth Epistle of his first Book, writing to *Theotista*, the Emperors Sister. *Under the Colour*, says he, *of a Bishoprick, I am sunk into the world; and am become more enslaved to the cares of the Earth, than ever I was when but a Laick person. Since I was outwardly advanced, I am inwardly fallen. And I bewaile my own state, as being thus driven from the presence of my Creator. He writ the same to Anastasius Bishop of Antioch; namely, that he was so depressed by the load of multiplicity of affairs, that he could not raise his mind to heavenly things.*

The fall of this Gregory the Great does yet more appear, in that it was he who changed the Service of the Church, into that which from his name is called to this day the *Gregorian*. 'Twas he likewise who most blasphemously equalled the four first Councils to the four Gospels; and who in his four Books of *Dialogues* brought the belief of Purgatory into the Church.

But we are to take care, that we do not restrain our selves only to one Bishop. This *great Star* is to be taken as representing collectively

*Lively* all the Bishops of Rome, since they first begun to depart from the Truth, and from Christian Humility. And indeed before Gregory the Great; Mark, who was elected Pope anno 335. did so highly exalt the Rights of the Sea of Rome, that he had the confidence to write to the Bishops of Egypt, in these prophane words, that follow. *The Roman Church hath forever been without a Spot, and through the Grace of God and the protection of St. Peter, forever shall be so. For, says he, the Lord spake thus to the Prince of the Apostles; Peter, I have prayed for thee, that thy Faith do not fail.* Julius I. took upon him by his own meer Authority, to re-establish several Oriental Bishops that had been justly deposed. Liberius by subscribing to the condemnation of St. Athanasius, subscribed to *Arianism*, which drew upon him the curses of St. Hilary. After the death of Liberius, Damasius; and Ursicinus, caused such an effusion of blood by their struglings for the Roman Chair, that Ammianus Marcellinus, a Heathen Author reports, that in the Temple where the Election of Damasius was held, there were 1;7. slain at one time. The greatest persons among the Heathen coveted the grandure of the Popes; so that the Pagan *Prætextatus* being designed Consul, offered to Damasius to turn Christian upon condition that he might be made Pope. Siricius who succeeded to Damasius forbid Ecclesiastical Persons to marry, shamefully perverting to that purpose the words of St. Paul, Rom. 8. 8. *they who are in the flesh, cannot please God.* After Gregory I. Boniface III.



assumed the Title of *Universal Bishop*. Boniface IV, who succeeded to him, consecrated the *Pantheon* to the blessed Virgin, and to all the Saints; having been before a Temple dedicated to *Cybele* and to all the Heathen Gods. And the Monastick life became so highly valued and advanced under all these *Popes*, that they taught it to be the true Evangelick way of living, and the most sure means of salvation. These Doctrines together with others added by the *Bishops of Rome*, and which they either themselves invented, or else authorised and decreed; made them to be this *Wormwood*, that hath corrupted the saving Doctrine, and which hath rendred all the Waters of Grace, and the Fountains of Salvation, bitter.

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### XIII. ILLUSTRATION.

*Of the fourth Trumpet. The third part of the Sun, and of the Moon, and of the Stars smitten.*

#### REV. CHAP. VIII.

V. 12. *And the fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars, so as the third part of them was darkned; and the day shone not for a third part of it, and the night likewise.*

THE

**T**HE wo denounced by this *fourth Trumpet*, hath two Characters. The one is Error and *Superstition*; in that the Fountains of light are so strangely changed. The other is *Violence* and *Force*, because these Sources of light are smitten. For the Term of *Smittin*g is often used in the Scripture to signify killing and destroying. As in *Deut. chap. 4. v. 46. Jos. chap. 3. v. 22. 1 Kings chap. 15. v. 29.* and elsewhere.

These two characters do perfectly agree to the Religion of the *Mahometans*. The Error in it is most palpable, in that it denieth both Christs Divinity, and the merit of his death, and in that it promiseth such a felicity in the life to come, as can be pleasing to none, save unto Souls sunk into sensuality.

And its *Violence* is so well known, that all who have heard of *Mahomet*, do know that that Impostor boasted the being sent by God with a Sword, to force the belief of his Religion. And the event was according, for within the space of 40. years after *Mahomet's* death; his four Successors, *Ebubeker, Othmar, Osman, and Haly*, whom they stile Gods, four shatp Swords, planted that abominable Religion by force of Arms, iu *Syria, Palestine, Egypt, Mesopotamia, Persia, Africk, Barbary, and Numidia.*

It was in the year 612. that *Mahomet* published his damnable Errors, which is another character, whereby to adjust it with the *Wo* of this *fourth Trumpet*. For the Bishop of Rome was already fallen under the *third*. These are

the two Enemies of the *Christian Religion*; the one a *hidden Enemy*, and the other an *avowed*. The one established himself as a *Fox*, the other as a *Lion*. The one assaulted Religion in the *West*; the other in the *East*. The *Bishop of Rome* begun to fall away in the *fourth Age*; *Mahomet* appeared in the *seventh*. His *abominable Religion* followed the fall of the *Roman Bishop*; as the *Wo* of the *fourth Trumpet* followeth the *Wo* of the *third*.

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#### XIV. ILLUSTRATION.

*Of the fifth Trumpet. The Key of the bottomless Pit, given to the Star that fell from Heaven.*

#### REV. CHAP. IX.

V. 1. *And the fifth Angel sounded, and I saw a Star fall from Heaven unto the Earth; and to him was given the Key of the bottomless Pit.*

V. 2. *And he opened the bottomless Pit, and there arose a Smoke out of the Pit, as the smoke of a great Furnace; and the Sun and the Air were darkened, by reason of the smoke of the Pit.*

**W**E have seen the Fall of the *Bishop of Rome* under the *third Trumpet*. The *fifth* discovereth unto us the *growth* and the accomplishment of the *Mystery of Iniquity*.  
For

For this is the same Star which St. *Iohn* had called *great*, and of which he had said, that it was already *fallen from Heaven*.

The *Key* is a Symbole of Power and Authority. When the Nations were to be brought out of Idolatry into which they were plunged as into a bottomless pit, and to be introduced into the Kingdom of Heaven; *Iesus Christ* gave to St. *Peter* the *Keys of that Kingdom*. And it was that Apostle, who first made use of those *Keys*, when he preached the Gospel to *Cornelius*, who was a *Gentile*. But now when the same Nations are to return to Idolatry, the *Key of the bottomless Pit* is given to the pretended Successor of St. *Peter* by the *Dragon*, *Rev. chap. 13. v. 2, 4.*

The Bottomless Pit being opened with this *Key*, which the *Bishop of Rome* received from the *Dragon*; *there came forth a smoke out of the Pit, as out of a great Furnace, and the Sun and Air were darkned.*

The *Sun* is *Iesus Christ*. The *Air* is Religion. For *Iesus Christ* is the *Sun of Righteousness*; and Religion, which consisteth in Doctrines, Worship and Ceremonies, is with respect to Salvation, what the *Air* is with respect to the Animal life, which no longer endureth than while we suck in and breath out the *Air*.

Nor can it be denied, but that the *Bishop of Rome* hath darkned the *Sun of Righteousness*, in that he hath assumed to himself all the Offices of our Saviour, his Kingship, his Priesthood, and his dignity of Supream and infal-

lible Teacher. And in that he hath added the Sacrifice of the *Mass* to the Sacrifice of the *Cross*; and *humane* Satisfaction to the *merit* of Christs Blood, which is the price of our Redemption.

Neither can it be gainsaid, but that he hath darkned the *Air* of Religion, by a mixture of Heathen Ceremonies, with those which Jesus Christ had ordained. Such as Altars, the different Habits of Priests, Agnus Dei's, Chappelets, Scapularies, Holy Water, Abstinences, and Fastings.

Finally, he hath corrupted the Discipline and Government, which fence and preserve Religion, by changing it into a Monarchy, like unto that of Earthly Princes, contrary to the expresse Declaration of our Saviour to his Apostles; *The Kings of the Gentiles exercise Lordship, but ye shall not be so*, Luke 22. 25. And also contrary to the advice of St. Peter, whose Vicar and Successor he vainly boasts himself to be. For he enjoins Ministers to feed the Flock of God, and not to carry it as being Lords over God's Heritage, 1 Pet. 5. 2, 3.

This Change was not all made at once, but by little and little. The Smoke came not all out of the bottomless Pit at one and the same time, but successively and by degrees, answerable to the nature of the *Mystery of Iniquity*, which hath established it self by fraud and subtilty.

Before Gregory I. about the end of the second Century, Victor, upon the subject of what day Easter should be kept, was so rash as to

excommunicate all the Churches of *Asia*, as if he had been the Sovereign Master of all Churches. Upon which account, *St. Irenæus* rebuked him according as he deserved. *Siricius* condemned the Marriage of Priests, abusing to that end the words of *St. Paul*, *They that are in the Flesh, cannot please God*; as if by being in the *Flesh*, the Apostle had understood the state of Marriage. *Boniface III.* Successor of *Gregory I.* challenged the Title of *Universal Bishop*, which *Gregory* had condemned in *John Bishop of Constantinople*, as the Title of the Forerunner of Antichrist. *Boniface IV.* consecrated the *Pantheon* to the Holy *Virgin*, and to all the Saints, which the *Pagans* had dedicated before to *Cibele* the Mother of the Gods. And the Controversie about the *Worship* of *Images* grew so hot in the eighth Age, that Pope *Gregory* the second excommunicated the Emperor *Leo* for opposing it. In the ninth Age, *Paschasius* the Monk of *Corby* was the first that taught the *Corporal Presence*; but *Ratramus* writting against it by the command of *Charles the Bold*, the question remained undetermined. But the Truth becoming darkned by the Smoke that arose out of the bottomless Pit in the tenth Age, which *Baronius* styles an *Age of Iron and Lead*, and which all Writers acknowledg to have been an *Age of Ignorance and Darkness*, it came to be decided in the eleventh Age by *Nicolas* the second. Who made it be prescribed to *Berenger* in his *Retraction*, that believers did not only eat Christ *Sacramentally*,

but that he was *really* broken by their teeth. In the same Age, *Gregory* the seventh made come out of the bottomless Pit, these propositions mentioned by *Baronius*, Anno 1076. num. 31. namely, *that the Pope of Rome alone hath Right to be called Universal. That all Princes ought to kiss the Popes Feet. That his name only should be mentioned to the Churches. That he hath an Authority to depose Emperors. That without his command no Council ought to be called General. That no Book, nor Chapter, ought to be held for Canonical, without his Authority. That he may discharge Subjects from their Oath of Allegiance.* And many other such as these, which *Baronius* calls *Dictata Papæ*. Out of the same Pit came forth the Adoration of the Holy Sacrament, under Pope *Honorius* the second. The Feast of God, or of *Corpus Christi*, under Pope *Eugenius* the second. *Auricular Confession*, under Pope *Innocent* the third. The first *Crusade*, with promise of forgiveness of all their sins, under *Urban* the second, Anno 1095. The first *Jubilee*, with a promise annexed to it, of universal pardon to all that should go to *Rome*, and visit the Churches there, was instituted by *Boniface* the eighth Anno 1295. Finally *Eugenius* the third, about the year 1149, did ordain that the *Decretals* collected by *Gratian*, should be read and explained in the Schools. Which *Decretals* treat of nothing, save of the Power of *St. Peter*, and of the Pope; of the excellency of a *Monastick life*; of *Celibate*; of *Transubstantiation*; of the *Mass*, and of such like Doctrines, which are this  
Smoke



*Smoke* arisen out of the bottomless Pit, by which the *Sun* and the *Air* have been darkened.

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XV. ILLUSTRATION.

*Of the Locusts.*

REV. CHAP. 9.

V. 3. *And there came out of the Smoke Locusts upon the Earth, and unto them was given power, as the Scorpions of the Earth have power.*

V. 4. *And it was commanded them, that they should not hurt the Grass of the Earth, neither any Green thing, neither any Tree, but only those men which have not the Seal of God in their Foreheads.*

V. 5. *And to them it was given that they should not kill them, but that they should torment them five moneths: and their Torment was as the Torment of a Scorpion, when he striketh a man.*

V. 6. *And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*

V. 7. *And the Shapes of the Locusts were like unto Horses prepared unto battel, and on their Heads were as it were crowns like gold, and their faces were as the faces of men.*

V. 8. *And they had hair as the hair of women, and their Teeth were as the Teeth of Lions.*

V. 9. *And they had breast-plates, as it were breast-plates of Iron, and the sound of their wings*

was the sound of Charots of many Horses running together.

V. 10. And they had Tails like unto Scorpions, and there were stings in their Tails, and their power was to hurt men five month.

V. 11. And they had a King over them, which is the Angel of the bottomlesse Pit, which name in the Hebrew Tongue is Abaddon, but in the Greek Tongue hath his name Appollyon.

**T**HE Locusts which St. John describes in this Chapter, do represent in general all Monks, Fryers, and that both for their number, and for their uselesness. For we observe at the first sight these two qualities in Locusts; first, that they are in great number; secondly, that they are unprofitable, and do more hurt than good. Which agreeth perfectly to all the Orders of Monks and Fryers. But the Holy Spirit had principally in his view the **Society of Jesuites**, as the most exquisite and the most powerful, and that which maketh greatest noise in the world.

Naturalists do observe, that Locusts contain in them the properties, or at least the figure and something of the shape of ten chief Animals. (1.) The Face of a Horse. (2.) The Eyes of an Elephant. (3.) The neck of a Bull. (4.) The Horns of a Hart. (5.) The Breast of a Lyon. (6.) The Belly of a Scorpion. (7.) The Wings of an Eagle. (8.) The Thighs of a Camel. (9.) The Feet of an Ostridge. (10.) The Tail of a Serpent.

The like may be said of the *Jesuites*, that they

they comprehend in their *Order* all the qualities of other *Fraternities*. (1.) They take the vow of Chastity. (2.) The vow of Poverty. (3.) The vow of Obedience. (4.) The vow of going to the Turks and Indians in the nature of *Apostles*. (5.) They are Doctors. (6.) They are Preachers. (7.) They are Confessors. (8.) They are Priests. (9.) They are Missionaries. (10.) They are Casuists.

'Tis true, that they do not oblige themselves to any particular abstinence, as other *Orders* do; but in recompence for this, whatsoever there is among other *Orders*, it is found in the *Society* of *Jesuites* in a more eminent degree, which makes them to be distinguished from all others. For example, they do so take the vow of *poverty*, that there is scarcely any *Prince* in *Europe* who hath so much money as they. Which makes them so powerful in the *Councils* of all Potentates, not only *Papists*, but also *Protestants*. They do so vow *Chastity*, that there are many of them married in *England* and elsewhere, in order the better to compass their Ends. They do so vow *Obedience*, that they may forsake the *Society* after the first Vow; and this Right they have by the fundamental Law of their *Order*.

Whosoever considereth the great privileges of the *Jesuites*, will not question but that it is their *Society* which is the principal *Scope* of this *Vision*. For by the *Bulls* of Pope *Pius V.* and of *Gregory XIII.* they enjoy all the privileges granted to the four *Mendicant Orders*. By another *Bull* of *Gregory*

XIII. they do enjoy all the Rights and grants vouchsaf'd to all other *Religious Orders*. By a *Bull* of *Paul III.* they have power to give Absolution from all sins, even without excepting those that are reserved to the holy See. By another *Bull* of *Gregory XIII.* they have power to sing *Mass* both before day & after it is noon. By another *Bull* of *Paul III.*, it is allowed them to have portative Altars when they travel, that they may celebrate *Mass* in all places, even in such as are interdicted by the holy See. By another *Bull* of *Paul III.* they have Authority to pardon all Sins, to such as shall one whole day in a year pay their devotions in the Churches of the *Society*, tho they say but one *Pater Noster* and one *Ave Mary*. By another *Bull* of *Gregory XIII.*, they are permitted to practise physick. And which is much more singular, the *General* of the *Jesuites* is another *Pope*; being stiled by the *Society* the *Vicar of Jesus Christ*, as well as the *Pope* himself. And upon the day of his Election he is *Adored* as well as the *Pope*, both by all the *Jesuites* who are present at the Election, and by all other persons who are there assisting, to whom he Vouchsafeth his hand to be kissed. So that all this sheweth, that if the H. Spirit hath by the *Locusts* represented the *Monks*, as is extreamly probable, yet he more especially intended the *Jesuites*, as being the *Order* that is most priviledged of all, and which hath furthest advanced the *Monastick* power.

But we must exactly consider all that *St. Iohn*

John hath said of these *Locusts of the bottomless Pit*, that we may thereby see whether it may be reasonably applied to the *Iesuites*. For if that can be, there will be no room to doubt, but that the *Iesuites* are the *Locusts* here designed.

(1) 'Tis said of the *Locusts*, that they *came out of the bottomless pit*, that is to say, from Hell: and this doth immediately raise in our minds thoughts of the *Society*, whose Theology can have no other Author, save him who reigneth in the infernal Pit. It appeareth by their licentious *Morality*, that the Name of *Iesuite* is a prophanation of that *Iesus*. For they have given the world sufficiently to understand, that there are these abominable *Maxims* taught in their *Society* and in their *Schools*, whereby it is rendred lawful to commit the most horrid crimes. Besides, they maintain a more particular devotion for the holy *Virgin*, than others do; and are the most zealous defenders of the Idolatrous worship that is given her in the *Romish Church*. The *Monks* in general are great avouchers of this false devotion; but the *Jesuites* distinguish themselves from all others, by the excesses which they practise in this unlawful Worship; they have for their *Mother Jesus Maria*, which is a solemn declaration of their making that holy and blessed Creature, copartner with the eternal Son of God in divine honors. And when it was thought needful a few years ago to check the Superstition of the people by a Book Intituled, *wholsome Advices to the Indiscreet Worshippers of the Holy Virgin*; it was

a Iesuite that immediately stept up to rebuke those who would have reformed that abuse. Father *Cresset* of the *Society*, hath signalised the Devotion of the Order by his Book written upon that occasion.

(2) 'Tis said of these *infernal Locusts*, that they *were like unto horses prepared for battel*. The Horse is a warlick Creature. And the Iesuite *Orlandinum* who hath written the History of the *Society*, tells us, that it is composed of *Hero's*, of such as are the flower of Chivalry, the braves of war, and who are born with casks upon their heads.

*It nigrum campū agmen.*

(3) 'Tis said of the *Locusts of the bottomless pit*, that they have on their heads as it were Crowns of Gold. All Priests wear a Crown, which the Canonists prefer as much above those of Kings, as Gold is above lead. But that of the Iesuites is esteemed by them, far beyond that of all others. Thence it is that they despise all *Episcopacies*, only they will put that honor upon the *Cardinals Hat* as not to refuse it.

(4) 'Tis said of these *Infernal Locusts*, that their faces were as the faces of men. And are there any in the world, who are more courteous, more meek, more kind, than the Iesuites are in shew and appearance? What sweetness, what humanity, what love appeareth in their Countenances, in their manner and in their language?

(5) But it is said, of the *Locusts of the bottomless pit*,

pit, that they had *breast-plates of iron*. All who have had to do with the *Jesuites*, know that their hearts are covered with *Corsets*. They find by experience that they are as hard and inflexibl<sup>e</sup> as Iron; and that when their interest is concerned, they have neither pity upon Widow nor Orphan.

(6) 'Tis said of these *Locusts*, that they had *hair as the hair of Women*. Which signifieth the flatteries and carresses, by which they cajole those that are young and such as are wealthy. In a word, their adulations are like unto those of women. But in this there is something monstrous, that after the H. Spirit had given unto the *Locusts the faces of men & of men of war*, he should also give them the *hair of a woman*. Thus these *Locusts* are of an *Ambiguous Sex*. And there is the like *ambignity* in the *Society of the Jesuits*. 'Tis not known, whether they be *Monks*, or whether they be not. *Pasquier* reports, that upon their being asked by the *Parliament of Paris* what they were; they answered, they were *sales quales*, i. e. they were something between both, they were either the one or the other. So that according to their own Answer, they are a kind of *Hermaphrodites* like unto these *Locusts*, partly *men*, partly *women*; Men by their *faces*, women by their *Hair*. In their *profession* they are of the number of the *Religious*; but in their *Practice* they are *Secular*; being Bankers, Merchants, States men, Souldiers, Presbyterians, Prelatists, Quakers, and in truth all that men can say, and every thing that it is possible to be.



(7) 'Tis said of these *infernal Locusts*, that they had *Teeth as the Teeth of Lions*. And the *Jesuites* have something resembling this, and equivalent to it. For you may sooner pull the prey out of the *Lions Teeth*, & from between his *Paws*, than recover that out of the *Jesuites* hands whereof they are once possessed.

(8) 'Tis said of these *Locusts of the bottomless pit*, that they make a noise with their wings, as if it were the noise of *Chariots of many horses running to Battel*. *Sabellicus* reports, that the *General of the Cordeliers* offered *Pope Pius II.* that provided he would make war against the *Turk*, to furnish him with thirty thousand *Souldiers* out of that order, and this without any hindrance to the *Service* which they are bound to perform in their *Convents*. Judg then Reader, what the *General of the Jesuites* is able to do, their Houses being so full and numerous. And what the *Pope* may expect from a *Society*, who both know so well the *Art of Ingeniers* as they made appear in the beginning of this Age, by the mine which they laid under the *Parliament House* in *England*, whereby to have blown up the whole *Royal Family* & the *Senate* of the *Kingdom*: and who have insinuated and wrought themselves into all *Princes Councils*, are vastly rich, have those in all places who are *Pensionaries* to them, and who by the *Maxims* of their *Morality*, can Inspire the *Barriers*, the *Chastells*, and the *Ravallac's*, to rid them of *Kings*, when they find that their designs are inconsistent with theirs.

(9) 'Tis said of these *Infernal Locusts*, that they had *Tails like unto Scorpions*. Tail in Scripture signifieth a *Teacher*, one that teacheth false Doctrine, *Isaiah chap. 9. v. 15.* The *Iesuits* indeed are *Teachers*, but whose doctrine is false, and a manifest subversion of the whole *Moralisy* of Jesus Christ. There is no pollution, nor Crime, which they have not warranted by their famous Rules of the Doctrine of *probability*, and of *directing the Intention*. Do but observe some of the *Maxims* of the *Iesuitick Morality*: Such as, *that to ly with a married Woman, is not adultery, provided the Husband do consent unto it. That bare Fornication is no Sin. That a woman is not guilty of murder, in forcing her self to miscarry. That a Son may lawfully kill his Father, in order to enjoy his Estate, &c.* The Doctrine taught by the *Iesuites*, resembleth very well the *Tails of Scorpions*, whose sting is mortal.

(10) 'Tis said of the *Locusts of the bottomless pit*, that *in those days, i. e. while they Reign, men shall seek for death, and shall not find it, and shall desire to die, and death shall flee from them.* Which is as much as to say, that these *Locusts* shall be insupportable; and that the Evils which they cause, shall be beyond all remedy; and that they shall force the people over whom they have power, to curse the day of their birth, as *Iob* did when his patience was put upon the utmost trial. And it may be said in general, that the *Iesuites* have imposed such a *yoak* both upon the publick and upon particular persons, that life is become very disagreeable

greeable and uneasy. They who know that *Famous Society*; will find nothing that is *hyperbolical* in this description; but that every thing is literally true. The *Iesuites* do by their carriage strangely provoke and enrage men; for while they are officious and adulatory beyond what one can say, they are in the mean time mischievous and wicked to the highest degree. They are the plague of Families and Estates, and yet none can secure their Families and Estates from them: men dread them, and flee from them, as much as they can; but notwithstanding all endeavours to avoid them, they are found every where. They insinuate and intrude into all places, and mingle themselves in all companies and affairs. Wo to them that trust them. They are a pot of iron, and in comparison of whom all others being but earthen pitchers, who cannot avoid being broken into shivers, if they rub against and juggle with them. But we may ascribe to the *Iesuites*, the art of giving a home blow, witness the invention of the *new persecution*, whereby all *France* is rendred *Catholick* in three months time, and the *Protestants* are reduced to a condition of *desiring death*. In all former *persecutions*, they inflicted death, & men sought to avoid it: but in this death is desired, & they refuse to grant it. In those they made *Martyrs*; but in this they make *Hypocrites*. An Invention worthy of the *Iesuites*, who are justly esteemed for great Masters in hypocrisy.

(11) 'Tis said of these *infernal Locusts*, that they had a King over them, which is the Angel of  
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the bottomless pit, whose name in the Hebrew is *Abaddon*, but in the Greek *Appollyon*. The *Iesuites* have also a King, whom they vow to obey implicitly in all things. This King is the Pope. The Holy Spirit clearly expresseth him by the Term *Abaddon*. For this *Abba* signifieth *Father*, as well as that of *Pope* doth. But the Holy Spirit makes him an *Abaddon*, an *Appollyon*, which signifieth *destroyer*. This King of the *Locusts*, is an *Idol*, who will destroy all that worship him. And this is to worship him; to believe him *Infallible*, and to render him ablint obedience, and which knows no limits.

(12) Finally, it is said of these *Locusts of the bottomless pit*, that *their power was to hurt men five moneths*. If the Holy Ghost had mentioned this only once, we might have thought that it was only a bare allusion to natural *Locusts*, which do neither make a noise nor do appear save from *May* till *September*. But the Holy Spirit not being satisfied with the mentioning of it at the beginning of this description of the *Locusts*, v. 9. but repeating it again at the end, v. 10. he do's thereby inform us, that he intendeth more than a bare Allusion, and that he would hereby mark out unto us, the time allotted and prescribed to the *Iesuites*, for them to exercise their power in, and in which they are to be so formidable every where in the world.

This Time is designed by *five Moneths*; which are without doubt of the same nature with the *fourty and two mon'ths*, which make  
up

up the duration of the Beasts Kingdom, and which shall be proved to be *prophetick* mon'ths, whereof each amounteth to thirty years. According to which exposition, *five mon'ths* signifie *one hundred and fifty years*; for- asinuch as five times thirty make 150. 'Tis already more than 150 years since the *Iesuites* have been in the world. But it is not the duration of that *Society* from its first Institution to its End, that is here treated of. That alone which is here intended, is the *Time* that *their power should continue*. And if you ask what power? I say, that *to torment men*. Now they received this power but from the *Pope*; The *Pope* did not give it unto them, other-way's than by the *Bull* by which he confirmed their *Society*. Nor was this *Bull* granted till the year 1540, that *Pope Paul III*. Emitted it in the mon'th of *October*. 'Tis in the vertu' of this *Bull*, that the *Iesuites* have had esteem, and that they have authority to do all the mischief, that they have doue within the bounds of the *Papal Kingdom*. From whence it may follow, that they shall not be in a condition to *torment* men for above *three* years from this time For being now in the year 1687. there are 147 years run out, since the *date* of the *Bull* of *Pope Paul III*; So that there seem to remain but *three* years until their having accomplished their five *prophetical Mon'ths*, and until their having exercised their power of *Tormenting* men for 150 years.

But if any in order to lessen the probability which is in this conjecture, shall object, that there

there have been at least 23. *Bulls*. published in favour of the *Iesuites*, from the year 1540 until the year 1598, and that by five *Popes*, namely *Paul III.* *Julius III.* *Pius IV.* *Pius V.* and *Gregory XIII.* and that the power to Torment was not given unto the *Iesuites* at once, but successively and by degrees, each *Bull* advancing their priviledges; And that therefore we cannot define the precise time, when this power begun, so as to be able to determine from thence when it shall end. I answer, that none of the following *Bulls*, having derogated in any one priviledg from the first *Bull*, it is but reasonable that we should fix and take up at the first which was granted in the month of October 1540; forasmuch as it was that which established the *Society*, and which is the foundation of all the other *Bulls*.

It seems impossible, either to destroy, or to weaken the power of these *Locusts*; in that they have so strongly established themselves in the *Courts* of all *Princes*. Nor is there any appearance, that *Monarchs* should attempt it, seeing they imploy them in their affairs of *State*, as well as in those which relate to their *Consciencs*. But nothing is impossible to God, who is the Protector of *Kings*, and who holds their hearts in his hand. He hath marked out unto the *Iesuites* the duration of their power. And it shall not exceed five months continuance, which is the same with that of 150 years. It is withal extreamly probable, that God will make use of *Kings* for destroying the power of the *Locusts*, as he will serve himself

self of them for the subverting of *Babylon*, and as he had imploy'd them for the ruin of the *Templers*; who were not near so much hated, as the *Iesuites* are; and whose vast Revenues was the greatest reason that Princes had, to rid themselves of them, and to seise their Estates. The Crimes whereof they were accused, were but in truth a pretence.

It may yet be objected against this exposition, that the *Locusts* arose out of the *bottomless pit* under the *fifth Trumpet*, and that it is more than *five propheticall Mon'ths*, more than *150 years* from the *sounding* of the *fifth Trumpet* to the *Sounding* of the *sixth* under which we now are. And by consequence, that the *Iesuites* are not the *Locusts*, seeing they did not appear till under the *sixth Trumpet*. So that the *five Mon'ths* of the duration of the power of the *Locusts*, must be ill apprehended and ill explained.

I answer, that if the *two and forty Mon'ths* of the continuance of the *Beasts Kingdom*, amount each of them to *thirty years*, as shall be demonstrated in its place; we are not to question but that these *five prophetick Mon'ths*, being indisputably such as they are, must constitute *150 years*.

'Tis true, that there is a great deal more than an *hundred and fifty years* to be allowed for the course of the *fifth Trumpet*, to the *sixth*, under which we live, and under which the *Iesuites* came into the world. But we laid this down as a foundation at first, that all *Monks* and *Fryers* are represented by the *Locusts*,



*cuſts*, as there is no part of the Character of the *Locuſts*, but which agrees to them all. And tho' the *Ieſuites* be riſen above 300 years after the *Cordeliers* and the *Iacobins*; yet it doth not follow, that they ought not to be ranked with thoſe *Orders* that ſprung up before; ſeeing they all make but one Body of *Regulars*, and are all equally both the Creatures, and the Supporters of the Pope. And the reaſon why the Holy Spirit had the *Ieſuites* chiefly in his aim, is becauſe they are the accompliſhment of this new *Phariſaiſm*, the top of the *Mystery of Iniquity*, and the laſt as well as moſt powerful Buttrefs of the *Papal Empire*. Luther called them in this ſenſe, *ultimus Diaboli crepitus*. Beſides, ſeeing of all the *Fraternities*, that of the *Ieſuites* hath had the greateſt power to do hurt, and have done the greateſt damage to the *Chriſtian Religion*: we are not to doubt, but that they are principally intended in this Prophecy concerning the *Locuſts*.

Which nevertheless is ſo to be underſtood, that the ruin of the *Ieſuites*, will draw along with it that of all the other *Monks* and *Fryers*. For that meaſure of Evil which the whole Body of the *Monks* and *Fryers* hath done, being conſummated by thoſe miſchiefs, which the *Ieſuites* have added thereunto; partly as *Politicans* in *States*, whoſe councils they have animated; partly in the *Church*, under the quality of *Doctours* and *Directors*, through corrupting the Conſciences of men, and infecting the Air of Religion, by their

damnable Morality ; it must needs be that the whole *Monastick Body* perish at one and the same time in respect of their power.

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## XVI. ILLUSTRATION.

*Of the sixth Trumpet. The loosing of the four Angels in the River Euphrates.*

### REV. CHAP. 9.

V. 13. *And the sixth Angel sounded, and I heard a voice from the four horns of the golden Altar, which is before God.*

V. 14. *Saying to the sixth Angel which had the Trumpet, loose the four Angels, which are bound in the great River Euphrates.*

V. 15. *And the four Angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.*

V. 16. *And the number of the Army of the Horsemen were two hundred thousand thousand : and I heard the number of them.*

V. 17. *And thus I saw the Horses in the Vision, and them that sat on them, having Breast-plates of fire, and of jacinth, and brimstone ; and the heads of the Horses were as the heads of Lions, and out of their mouths issued fire, and smoke, and brimstone.*

V. 18. *By these three was the third part of men killed.*

killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

V. 19. For their power is in their mouth, and in their Tails, for their Tails were like unto Serpents, and had heads, and with them they do hurt.

V. 20. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship Devils, and Idols of Gold, and Silver, and Brass, and Stone, and of Wood; which neither can see, nor hear, nor walk.

V. 21. Neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts.

**W**E do here see the growth and progress of the Mahometan Religion, which begun under the fourth Trumpet; as we have seen under the fifth Trumpet the growth of Popery, that begun under the third.

The River Euphrates, the four Angels that are loosed, the dreadful number of Horsemen, the Breast-plates, the Fire, the Smoke, the Brimstone, the Heads, the Tails, the Progress, the Murders, and in a word, all the particularities which appear under this sixth Trumpet, do evidently shew, that it is the Mahometan Religion, and the Eastern Empire, invaded by the Turks, that are here intended. And the reason also, which is here assigned, why that Empire fell into the hands of the Turks, doth further confirm it.

(1.) The Turks being settled in Persia, they must cross Euphrates, before they could

make any conquests on this side, or render themselves Masters of that of the Roman Empire, whereof *Constantinople* was the Seat.

(2.) Their Armies appear here to be made up of none, but of *Horse*. Thus the name *Perse* signifies a *Horse*. To which the Holy Spirit did doubtless allude. As in the *Visions* of *Daniel* the King of *Grecia* is stiled a *Goat*, because the *Grecians* were called *Agiades*, which is to say *Wild Goats*. 'Tis certain that the Holy Spirit does often make allusions to the names of persons and of people. And in truth, the *Turks* have often come into the Field, with Armies of two or three hundred thousand *Horse*.

(3) The number of *four* is *Mystical* in the *Mahometan* Religion, as the number *seven* is in the *Revelation*. When the *Turks* had past *Euphrates*; they established *four Sultanies*. That of *Cesarea* in *Cappadocia*; that of *Aleppo*; that of *Damascus*; and that of *Antioch*. *Mahomet* boasted that he had *four Counsellors*; two from Heaven, viz. *Michael* and *Gabriel*; and two from the Earth, namely *Ebubeker* and *Othmar*. There were *four false Teachers* concurred to the making of the *Alkoran*; *Iohn* of *Antioch*, an *Arian*; *Barra* of *Persia*, a *Iacobite*; *Sergius* a *Nestorian Monk*; and *Solam* a *Jew*, who was an *Astrologer*. *Mahomet* left behind him *four Successors*, whom he called the *four cutting Swords* of God, to wit *Ebubeker*, otherways called *Abdalla*, *Osman*, *Othmar*, and *Haly*. Which *four Successors*, begot  
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*four* Sects in the *Mahometan* Religion. There are *four Religious Orders* among the followers of that false Prophet; the *Gemaliers*, the *Dervis*, the *Calenders*, and the *Torlaquis*. In a word, the number *four* is to be found in their *Fasts*, in their *Ceremonies*, in their *Testaments*, in their *Marriages*, and almost in every thing. Which so plainly answering to the *four Angels loosed in the Euphrates*, leaves us no room to doubt but that the Holy Spirit had a design in this place to represent the *Mahometan* Religion, and the *Turkish* Empire, as possessing the place of the *Oriental* Roman Empire. And forasmuch as both the name of *fourth*, and that of *Mahomet*, meet in the present *Grand Signior*; I do not know but that this *Mystical* number of his Religion, may presage his *Empire* to be near an end, and that he shall be the last *Turkish Emperor*.

The *Breast-plates of Fire*, of *Jacinth*, and of *Brimstone*; denote the gross darkness, and the loathsome filthiness of the *Turkish Religion*. A Religion that can relish with none, save such as are sunk into all sensuality, and which could be invented by none, but by those that were prophane and wicked.

The *Tails like unto Serpents which had heads*, represent the *Mahometan Teachers*, clothed with the power of being *Judges*. In the 9. Chap. of *Isaiah*, v. 15. the *Head* signifies a man of *Authority*, and the *Tail* signifies a *false Teacher*. Now the *Turkish Doctors* or *Priests*, are the *Supream Judges* in all causes, as well civil as Religious. 'Tis said, *Their power is in*

*their mouth*, the better to discover these to be the *Mahometans*, in that their power, when they have to do with carnal and sensual Christians, consists in the seducing vertu of their carnal Doctrine.

The *Fire*, the *Brimstone*, and the *Smoke*, do questionless relate to *Powder* used in guns; which the *Turks* made both use of sooner and after a more terrible manner, than *Christians* generally did. For a *German Monk* having invented it (and it was an invention becoming the Cloister) he discovered it to the *Venetians*, and they communicated it to the *Turks*. And the *Turks* being greedy to extend their Conquests, made halt to put it into practice, which succeeded to them according to their desires. *Calcondyla* reports, that *Mahomet II.* being besieging *Constantinople*, caused Canon to be cast of so extraordinary a bigness, that there needed seventy couple of Oxen, and two thousand men to draw one of them.

(7.) The *Third part of men killed*, intimateth the Progreſs and Spreading both of the *Turkish Empire*, and of their *Religion*; which reunited all their different principalities in the person of *Tangrolipix*. To him succeeded *Aſan* in the year 1059. just about the time that *Pope Gregory VII.* raised the *Papacy* to the highest top of grandure. And it was this *Aſan* that rendred himself Master of all the Countries from the City of *Laodicea* in *Syria*, even to the *Helleſpont*, of *Antiochia*, of *Cappadocia*, of *Bithynia*, of *Lycia*, of *Pesidia*, of *Lycania*,  
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of *Paphlagonia*, of *Galatia*, of both the *Celicia's*, of *Pontus*, and of *Anatolia*. And from that time the *Sultans* have alway's advanced their conquests, and have destroyed the *Roman Empire* in the *East*, having made *Constantinople*, which was formerly the Imperial Seat of it, to be that of the *Turkish* and *Mahometan Empire*.

(8.) It was upon the *Christians* that the *Turks* made all their Conquests; and of this the Holy Spirit gives such a reason, as might serve to open the eyes of the *Papists*, because it convinceth them of being guilty of *Idolatry*. This accusation the *Papists* do account the most sensible injury that can be done them; but it is a condemnation that they must bear. For saith the Holy Spirit, *There is of the men that were not killed by these plagues, repented not of the works of their hands, that they should not worship Devils, and Idols of Gold, and Silver, and Brass, and Stone, and of Wood, which neither can see, nor hear, nor walk. At whose cost was it, that the Mahometans erected their Empire? Against whom were they the Scourges of God, for the punishment of their Idolatry? It was not against the Heathens; for there were none such within the whole extent of the Eastern Roman Empire. It was at the expence of Christians, that the Turks extended both their Empire and their Religion. And therefore seeing the Holy Ghost declareth, that the punishing the Idolatry of Christians, was the reason of loosing of the four Angels in the River Euphrates to commit so many*



Murders; it is from thence evident that the *Christians*, who were subdued, were *Idolaters*; and also apparent wherein their *Idolatry* consisted. Namely, in this, that they worshipped *Devils*, and *Idols of Gold, of Silver, of Brass, of Stone, and of Wood*. Nor can it be denied but that the *Roman Church* is guilty of the same crime.

If it shall be said, that the *Roman Church* doth not worship *Devils*, as those mentioned in the Text are said to have done. I answer, first, that the word in the Original is *Demons*, which signifieth properly *inferior and lower Gods*; *Gods who are Mediators between men and the Supream God*: which is a Title liberally given to the *Saints* in the *Church of Rome*. And in which sense the *Word* used in this place, ought necessarily to be expounded, seeing there were never any *Christians* that made profession of *worshipping Devils*; neither could the very *Heathens* be said to do that, forasmuch as *Devils* were wholly unknown among *Pagans*. I answer secondly, that all *Religious worship* given to a *Creature*, is judged by the Scripture to be rendred to *Devils*. This appeareth fully *Pf. 106. v. 37.* where it is said, that they *sacrificed their Sons and Daughters unto Devils*. The *Roman Church* does believe that She worshipping God, in worshipping *Images of Gold, of Silver, of Brass, of Stone, and of Wood*; but the *Prophets* do instruct us by the example of the *Israelites*, that this *Worship* is given to *Devils*. They fortishly flatter and deceive themselves, in distinguishing

guishing betwixt an *Idol* and an *Image*; forasmuch as the *Greek Term Idol*, signifieth the same, that the word *Image* doth in our vulgar languages. Moreover, they who were killed by the *Turks*, worshipped not *Devils*. They only did, as the *Roman Church* doth towards her *Images* of Gold and Silver, &c. Yea *She* doth worse, than those *Oriental Idolatrous Christians* did. For *she* worshippeth as God the *Sacrament*; which must therefore necessarily be a *Creature*, because it is a *Sacrament*; and which cannot be *Jesus Christ*, because it is Instituted by him. For that which is Instituted, must necessarily be something different from him that Ordains it.

## XVII. ILLUSTRATION.

*Of the Angel, with the Book Open.*

## REV. CHAP. 10.

V. 1. And I saw another mighty Angel come down from Heaven, clothed with a Cloud, and a Rain-bow was upon his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire.

V. 2. And he had in his hand a Little Book Open, and he set his right foot upon the Sea, and his left foot on the Earth.

**T**He Rain-bow which appeared upon the Angels Head, doth place Him out of the  
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the rank of created Angels, and gives us to understand that this is the *Angel* of the *Covenant*, the *Angel* who is the *Creator*, of whom there is mention at the opening of the *Seventh Seal*, namely, *Iesus Christ*. And whereas it is added, that his *Face was as the Sun*, and his *Feet as Pillars of Brass*; that is a demonstration that he is the same with him, who revealed himself to *St. Iohn* in the *first Chap.* to wit, the *Son of God*.

He appeareth having in his hand a *Book open*. Which *Book* is not that of the *Apocalypse*; but that of the *Holy Scripture* in general. For the *Six Trompets* having represented the *spoils*, which *popery* had done in the *Western Church*, and *Mahometanism* in the *Eastern*; this *Vision* doth foretell, how this *ravage* shall be repaired by the *preaching* of the *Gospel*. For this is an *open Book*, to all such as do in sincerity seek to be instructed in what it revealeth, and who seek for nothing besides what is there: *If our Gospel be bid*, saith *St. Paul*, *it is bid to them that are lost, whom the God of this world hath blinded*, 2 Cor. 4. 3, 4. *Mahometanism*, and *Popery*, have shut this *Book*, by exacting a blind Obedience, by forbidding the examination of their Doctrine, and by interdicting people from reading of the word of God. But the time will come, that this divine *Book* shall be opened, and when all men shall be allowed to read it, in order to the Reforming those abuses, which through the impudence of *Mahometanism* in the *East*, and the craft of the *Papacy* in the *West*, have abounded in the Church.

XVIII. ILLUSTRATION.

*Of the Voice of the Angel, that had his Right Foot upon the Sea, and his left upon the Earth: and of the seven Thunders.*

REV. CHAP. 10.

V. 2. *And he set his right Foot upon the Sea, and his left foot upon the Earth.*

V. 3. *And cried with a loud Voice, as when a Lion roareth: and when he had cried, Seven Thunders uttered their voices.*

V. 4. *And when the Seven thunders had uttered their voices, I was about to write; and I heard a voices from heaven, saying unto me, Seal up those things which the seven Thunders uttered, & write them not.*

**A**ccording to the Stile that the Scripture useth to speak in, the *Earth* signifies the *East*, and the *Sea* signifies the *West*; that is, the *Isles* and countreys that ly near unto the *Sea*. The *Roman Empire* was divided, into that of the *East*, and into that of the *West*. So that when it is said, that *Jesus Christ* being come down from heaven, *Set his feet, the one upon the Sea, and the other upon the Earth*; the meaning is, that he took hold of these two *Empires*, in order to make the light of his word

shine there, and to establish in them the purity of his worship.

Moreover, according to the Scripture *stile*, whensoever the *Earth* and *Sea* are spoken of, the *Earth* is named before the *Sea*; but here the *stile* is changed; and the *Sea* is both mentioned first, and *Iesus Christ* sets his *right foot* upon the *Sea*. Which is as if he would assuredly tell us, that he will make the light of the Gospel break out in the *West*, sooner than in the *East*; and that he will begin the work of *Reformation* in reference to *Papery*, sooner than in reference to *Mahometanism*. This the Event will clear. And what we shall see fall out in the *West*, in relation to *Papery*, will be an Earnest of what we may expect will come to pass in the *East*, in relation to *Mahometanism*.

The great Cry of the Angel, as when a Lion roareth, doth threaten all the Enemies of the Gospel alike; and the seven Thunders, do preface their total ruin. The great cry was heard in the work of the *Reformation*; but the entire destruction of the Enemies of the Gospel, is put off till another time, namely, until under the Effusion of the *Vials*. And this is the reason, why *Sr. Iohn* is forbid to write the things declared by the *seven Thunders*, because there was a considerable space of time to elapse, between the cry of the Angel that was heard at the *Reformation*, and the time of pouring out of the *Vials*. For that the *Seven Thunders* are the same with the *seven Vials* of the 16th Chap. appeareth evidently from this, in that  
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the *Thunders* do necessarily signify the Judgments of God by which his Enemies are to be overwhelmed; and in that the seven *Vials* do denote the same thing. According as it is said chap. 15. v. 1. that *the seven Vials are the seven last plagues, by which the wrath of God is consummated.*

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## XIX. ILLUSTRATION.

*Of the Angels Oath, and of the finishing the Mystery of God.*

### REV. CHAP. 10.

V. 5. *And the Angel which I saw stand upon the Sea, and upon the Earth, lifted up his hand to heaven.*

V. 6. *And sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the Earth and the things that therein are, and the Sea and the things which are therein, that there should be Time no longer.*

V. 7. *But in the day's of the voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets.*

**I**T must needs be, that what is treated of under the 7<sup>th</sup> Trumpet, is both great, against all appearances to the contrary, and a thing hard to be believed; because it is not

only called a *Mystery* and a *Secret*, but because to render it credible, the Lord would give assurance of it by an *Oath*.

But this withall do's give us to understand, that it is not the last *Resurrection*, nor that *Trumpet of the Arch-Angel*, which is here spoken of (to be done under the sound of the *Seventh Trumpet*) is to be understood. It must then be the 1000 years Reign, as hath been already shewn, and that which consisteth in the destruction of *Babylon*, in the calling of the *Jews*, in the reuniting of *Jews* and *Gentiles*, and in that renowned State on Earth, which the Prophet *Isaiah* hath promised to the *Church* in his 62 Chap that these great things & which seem to be above all Belief & above all Imagination, are here meant & intended. For indeed, who of the *Papists*, can imagine, that *Rome* and her *Religion* are to be destroyed; & how few *Protestants*, can believe, that the *Jews* are to be united with the *Gentiles*, and that the *Church* of God shall have an intire peace on the Earth for many ages? Nevertheless, this is that *Mystery* which the *Angel* hath promised with an *Oath*, shall be fulfilled soon after the sounding of the *seventh Trumpet*. And this is the Reason why he declared, that *there shall be time no longer*; that is, there shall be no more a deferring and a delay, but that the *seventh Angel* shall have no sooner finished to sound the *seventh Trumpet*, than that we shall see the consummation of the *Mystery of God*.



XX. ILLUSTRATION.

*Of the Angel's giving the Book to St. John  
to be Eaten; and of the Effects which  
Enſue thereupon.*

REV. CHAP. 10.

V. 8. *And the voice which I heard from  
heaven, ſpake unto me again, and ſaid, Go,  
and take the little Book which is open in the  
band of the Angel which ſtandeth upon the Sea,  
and upon the Earth.*

V. 9. *And I went unto the Angel, and ſaid  
unto him, Give me the little Book. And he ſaid  
unto me, Take it and eat it up, and it ſhall make  
thy belly bitter, but it ſhall be in thy Mouth Sweet  
as honey.*

V. 10. *And I took the little Book out of the  
Angels hand, and ate it up, and it was in my  
mouth ſweet as honey: and as ſoon as i had eaten it,  
my belly was bitter.*

V. 11. *And he ſaid unto me, thou muſt pro-  
phesie again before many people, and Nations,  
and Tongues, and Kings.*

**S**T. Johns taking the little Book from the An-  
gel, representeth thoſe whom the Lord  
ſhall raiſe up to re-eſtabliſh the purity of diving  
worſhip through preaching of the Goſpel.  
Tis

'Tis for this, that *St. Iohn* took the *Book* out of the *hand* of the Lord ; because it is the Lord who gives Ministers the *Mission*, nor are they to go, till they have received it from him; according as he himself told the Apostles, *go, teach all Nations, teaching them to observe all things whatsoever I have commanded you, Matth. 28. 19, 20.*

It was also for this, that he not only took the *Book*, but that he *eat it up*; because no one is properly a holy Minister, if he be not full of the Word of God, and if he be not possessed of all Truths through having well meditated upon them.

This *Book* meditated upon and well understood, produceth necessarily *two* effects. *One* is a consolation, that ravisheth the Soul, through the knowledge of the Mysteries of salvation, and the hope of an happy eternal life. The *other* is, the mortification of the flesh by that Law which God hath prescribed, *of denying our selves, and of dayly taking up the cross.* *St. Iohn* expresseth these *two* effects, when he saith, that he found the *Book* *sweet in his mouth as honey*, and that it made *his belly bitter.*

Therefore *Luther*, and all those others, who have travelled in the work of the Reformation, have executed the order which the *Angel* gave here to *St. Iohn*; *Thou must Prophesie again before many peoples, and Nations, and Tongues, and Kings.* The *Term* to prophesie, signifies not only the foretelling things to come, as if this order had respected  
only

only *St. Iohn* ; but it signifies likewise to Instruct, to teach, to preach the Gospel ; in which sense the word to prophesie is applied in the *1 Cor. chap. 14. v. 24. &c.*

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## XXI. ILLUSTRATION.

*Of the Measuring of the Temple ; and of the Outward Court , to be trodden under foot of the Gentiles.*

### REV. CHAP. II.

V. 1. *And there was given me a Reed like unto a Rod , & the Angel stood , saying , Rise , & measure the Temple of God , & the Altar , & them that worship therein.*

V. 2. *But the Court which is without the Temple , leave out , and measure is not ; for it is given unto the Gentiles ; and the Holy City shall they tread under foot forty and two Months.*

**H**ERE we have represented unto us the *Reformation* of the Church. For this is the execution of the Order, which *St. Iohn* had received: *Thou must prophesie*, i. e. *thou must preach the Gospel afresh to many peoples, Nations, Tongues, and Kings.* And *St. Iohn*, as hath been observed, represents therein all those whom God was to imploy in that great work.

For the Execution of this commission,  
there

there is given unto *St. Iohn* a *Reed* like unto a *Rod*, and there is an *Angel* saying unto him, *Rise*, and measure the *Temple* of *God*, and the *Altar*, and them that worship therein. This *Reed*, is the *Word* of *God*, called a *Rod* or a *Scripter*, *Pf. 45. v. 6.* and a *Rule*, *Gal. 6. 16.* Because neither errors nor manners can be otherway's reformed, than by the application of the word of *God*; which condemneth both Errors and vices, and lay's before us what we ought to believe, and what we ought to practice. As often as the *Church* of *Israel* was Reformed, it was done by the application of no other *Rule*. *Iosiah* and *Hezekiah* made use of no other, no more did *Ezra* and *Nehemiah*.

There is here an Allusion to the 40. chap. of *Ezekiel* v. 5. &c. where the prophet received Order to measure the *Temple*, to assure him of the deliverance from the *Babylonish* Captivity. And *Jews* as well as *Christians* are agreed, that the *Temple* described by *Ezekiel*, is not the *Material* *Temple* of *Jerusalem*, but that of the *Messiah*, which neither is, nor can be any other, than his *Church*, which *St. Paul* calls the *Temple* of the *Lord*, *2 Cor. 6. 16.* And consequently this is the *Temple*, which is to be re-established, by the destruction of *Antichristian* *Babylon*; that so there may be a correspondence between *St. Iohn* and *Ezekiel*.

He is commanded to measure both the *Temple* and the *Altar*, because there is nothing in the *Church*, but what stands in need of being Reformed. Since all Nations have been made drunk with the *Wine* of *Babylon*; both *Religion*

gion and manners; Faith and Worship, Head and Members; in a word, every thing ought to be measured; every thing stands in need of Reformation.

The Court without the Temple trodden under foot by the Gentiles is the Christian Church, but become Antichristian by its Idolatry. The Gentiles, that is to say, the Pagans, are represented treading, that is frequenting the outward Court of the Temple; because almost all the Ceremonies of the Roman Church are borrowed from the Heathen. And for this cause also, it is called the Court without, which was no part of the Temple. For the Roman Church is not properly the Temple and Church of our Lord; it is but the outward Court, where the Gentiles have liberty to come. Whereas it is given in command to leave the outward Court out, it is as much as the enjoyning all those who are measured and Ruled by the Word of God, and who are elsewhere called the Sealed of God, to withdraw and actually separate from the Church of Rome, and to make a Society apart, in order to their worshipping God according to his word. So that is the very same command, with that given Rev. 18. 4. Come out of Babylon my People.

Babylon ought to subsist 42. Months, after that the outward Court of the Temple is given to the Gentiles, that they may tread the holy City under foot so long; but of that time we shall speak in another place,

## XXII. ILLUSTRATION.

*Of the two Witnesses ; their Sackcloth State ; the Time of their Prophecyng ; and their Dignity.*

## REV. CHAP. II.

V. 3. *And I will give power unto my two Witnesses and they shall prophesie 1260 day's, cloathed in sackcloth.*

V. 4. *These are the two Olive Trees, and the two Candlesticks standing before the God of all the Earth.*

V. 5. *And if any man will hurt them, fire proceedeth out of their Mouth and devoureth their Enemies ; and if any man will hurt them, he must in this manner be killed.*

V. 6. *These have power to shut Heaven, that it rain not in the days of their Prophecy : and have power over waters to turn them into blood, and to smite the Earth with all plagues as often as they will.*

**T**HEY who by the two *Witnesses* do understand the old Testament and the New, have not hit the meaning of this place. They have not come home to the sense ; but they have touched a little on the side of it. The word of God is the *Testimony* ; for it is frequently so called *Psa. 119.* So *St. Paul* styles  
also

also the *Gospel* 1 *Cor. chap. 2. v. 1.* But they who profess the Truth, and are the defenders of it, are properly the *Witnesses* here spoken of. They who since the birth of *Antichristianism*, have cried against its Errors and Idolatry. And we must observe, that these *Witnesses* are stiled also *Candlesticks*, which is the Title given by Jesus Christ to the *seven Churches* is the Epistle which he writ to them *Rev. 1. 20.* Nor is it strange that he speaks only of *two Witnesses*, altho he be speaking of a numerous Society, seeing in all language both divine and humane great *Bodies* of men do make but one *Mystical* person. Thus the *Israelites* are considered in *Hosea* as *one Woman*. Thus likewise all *sincere Christians* are stiled in the *Revelation* the *Lambs Wife*, and all *false Christians* are called the great *Harlot*. And the Historian *Florus* represents the whole *Roman* people as a *man* that had past through the different Stages of human life.

These *Witnesses* are precisely *two*, neither more nor less. They are not *fewer*, that their Testimony may be sufficient; they are not *more*, through an Allusion to the History of the ancient people of God, whose conduct had been committed two, to *Moses & Aaron*, to *Iosuah and Caleb*, to *Elijah and Elisha*, to *Zerobabel and Jeshashua*, to *Ezra and Nehemiah*, to *Haggai and Zechariah*. And they are withal said to be *two*, in Allusion to their *Testimony*; the *old Testament*, which beareth witness of Christ to come; and the *new Testament*, which testifieth of Christ as come. They are more-  
over



over stiled *two*, because the *Christian Church*, which had subsisted in the Valleys of *Angrogna* and *Piedmont* from the time of *Sylvester* and *Constantin*, became at last divided into *two* Branches that are called *Protestants*, as if you would say *Attestants* and *Witnesses* against the usurpation of the Church of *Rome*; and these *two* are the *Calvinists* and *Lutherans*, who together make up one and the same Body with those that were stiled the *Waldenses* and the *Albigenses*.

The *Sackcloth* in which these *two Witnesses* prophesied for 1260 days, which is the same time with that designed by 42 Months; signifieth the contempt and persecution, which the Defenders of the Truth underwent all that time, from and by the *Antichristian* party. Nor was there any kind of injuries and vexations, which was not put in practice, to weary them and to stop their Mouths. They were called *Berengarians*, *Stercorists*, *Waldenses*, *Albigenses*, *Leonists*, *Petrobrusians*, *Henricians*, *Wicliffists*, *Lollards*, &c. as they are now stiled *Lutherans*, *Zuinglians*, *Calvinists*, *Sacramentarians*, *Hugonots*, *Hereticks*, *Schismatics*, &c. And to these reproaches, there were added *Fines*, *Confiscations*, *Imprisonments*, *Banishments*, and *Condemnations to death*. But if they were treated with that contempt and rage by the *Antichristian Church*; the *Angel of the Covenant*, who hath given them in command to *Measure the Temple*, and to leave the *outward Court of the Temple out*; will both advance their honor, and avenge the outrages that

that they have suffered, when he comes to pour forth the plagues of his wrath upon their persecutors.

The Holy Spirit do's ascribe unto these *two Witnesses*, the vertue and power of *Moses* and *Elijah*, of turning waters into blood, and of shutting heaven. The *Heathens* used to accuse the primitive *Christians*, of being the Cause of all the Calamities that befell the *Empire*. And in one sense they had reason for it, seeing the motive to Gods inflicting Civil wars, Famine, and Pestilence upon them; was to punish the *Empire*, for the miseries that they made the *Church* to suffer. The case is the same in reference to these *two Witnesses*, to whom God says as he did to *Jeremiah*, chap. 5. v. 14. *I will make my words in thy mouth fire, and this people wood, and it shall devour them.*

Finally, whereas these *two Witnesses* are called *two Olive Trees*, and *two Candlesticks* standing before the God of the Earth; it is an Allusion to the 4th Chapter of *Zechariah*, where it is said, that he saw a golden Candlestick standing between two Olive Trees, which distilled down oyl into the Candlesticks. The Candlestick there, represents the *Church*; and the two Olive Trees, represent *Zerobabel* and *Iehoshua*, by whom the *Church of Israel* was then conducted. So that Ministers who Teach the pure word of God, are the *Olive Trees* of *Zechariah*; and the Flocks that hearken unto and obey them, are the *Candlesticks*.

## XXIII. ILLUSTRATION.

*Of the Witnesses being overcome, and Slain, and left unburied.*

## REV. CHAP. XI.

V. 7. *And when they shall have finished their Testimony, the Beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.*

V. 8. *And their dead Bodies shall lie in the streets of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*

V. 9. *And they of the People, and Kindreds, and Tongues, and Nations, shall see their dead Bodies three day's and an half, and shall not suffer their dead Bodies to be put in graves.*

V. 10. *And they that dwell upon the Earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwell on the Earth.*

**T**His Beast is the same with that which arose out of the bottomless pit, having two horns, described Rev. chap. 13. v. 11. &c. It is said also of the first Beast that arose out of the Sea, and which is described Rev. chap. 13. v. 1. that he should make war with the Saints and over-

overcome them; but not that he should kill them, as it is of the Beast mentioned here, of whom it is said, that he shall *slay the Witnesses*.

But whereas 'tis said, that the Beast shall kill the *Witnesses*, when *they have finished their Testimony*; this is not to be understood absolutely, as if they were not to be overcome and slain, till after the 42 Months, or the 1260 days, which the Reign of the Beast is to continue. But when they are about to finish their *Sackcloth Testimony*; and when the *Beast*, be-  
ginneth to fall, and when the *Witnesses* appear in some degree of honor, through the *Reformation's* being supported by publick Authority; then the *Beast* growing enraged and transported with fury, shall make war with them, overcome them, and kill them.

So that this *War*, is different from that which had been during the time of the *Witnesses* prophesying *cloathed in Sackcloth*. That is said to have been made against them as *cloathed in sackcloth*, because there was no Sovereign Prince who did then protect them, or gave them liberty to bear their Testimony. But this *War* is made against them after they have put off their *Sackcloth*, and while they are countenanced in their Profession of the Gospel by the *Edicts* of Sovereign Rulers. In *that* their Enemies made use of Massacres and Gibbets, and put the Witnesses actually to death; in *this* they neither use Massacres nor Gibbets, but suffer them to live; only they put them to a civil & Spiritual death, as hath been done to the *Protestant Churches* in *France, Savoy, &c.*

I call that a *Civil Death* in those *Churches*, that they have no more Pastors; that they can no more assemble neither publicly nor privately, neither in secret nor apart; that they can no more sing Psalms, nor read the Word of God; that they dare neither stile themselves *Protestants*, nor *Reformed*, nor *Huguenots*. For when a witnesses mouth is shut, that he can no more plead for the Truth, that is such a kind of death as may be termed a *Civil Death*.

I call that a *Spiritual Death* in those *Churches*, to be forced by the violence of armed *Troops*, and by *Dragoons*, sent forth as *Missionaries* by the great *Dragon*, compelled to abjure the *Reformed Religion*, to enter into the communion of the *Roman Church*, and to practise their Worship. The present State of the *Churches* in *France*, &c. is then a Captivity which the Holy Spirit representeth to us, under the Image and Emblem of a *Death*. So the Prophet *Hosea* stiled the *Babylonish Captivity*, in that he says, chap. 6. v. 1, 2. *Come, let us return unto the Lord; he will revive us, and we shall live in his sight.* And the Church being in that Captivity, is introduced speaking in the same manner, *Psal. 85. 6. Wilt thou not, O Lord, revive us again; that thy people may rejoice in thee?* In a word, the *Valley* which *Ezekiel* saw chap. 37. v. 1, &c. covered with bones, was nothing save an Image of the *Jews* being captive in *Babylon*.

And in truth, the *death* of the *Churches* in *France*, &c. is of a nature answerable to the *Resurrection*,

*Resurrection*, that is here promised to the *Witnesses*, and which signifies no other thing but their re-establishment. Which is the reason why 'tis said, that their *Bodies lie unburied*. For that is as much as to say, that the *Beast* was not able to put them into Graves, because the *Favourers of the Reformation* hindred it, and that they remain unburied, that they may the more readily be restored. The change of the Expression in the Text, doth both favour and strongly support this Exposition. For when the Holy Ghost is speaking of their *Enemies*, he saith, that the *Inhabitants of the Earth shall rejoice over the Witnesses that are overcome and slain*; but when he speaketh of those that favour and uphold them, he saith, *that they of the people, kindreds, and tongues, and Nations, who shall see their dead bodies, shall not suffer them to be put into Graves*.

But what is that to say? *will not suffer them to be put into Graves*? For the better understanding of it, we are to observe all that the *Beast* was to do against the *Witnesses*. (1.) It is said, that the *Beast shall make war with them*. That is, the Church of *Rome*, or the *Papacy*, shall make war against the *Protestants*. This the Event hath made evident. 'Tis five or six and twenty years since this war begun. As soon as the peace of the *Pyrenees* was concluded, the *Romish Clergy*, and the *Iesuites* took the field, and begun with the Church of *Montauban*, whose *Colledg* and *Senate* they put down. In a few years after, all the Churches

ches in the Kingdom, saw themselves besieged, and threatened to be destroyed by a terrible battery of *Edicts* and *Declarations*. But that they might not make too much noise, they fell upon them by degrees, and attack'd them one after another. The first assault was against *Ministers Habits*; the next against *Annexes*; after that against the *Bells* in their Temples; then against their *Buryings*; next against *Children* that had attained to the age of *seven years*; then against *Midwives*. It would make a large *Volume* to recount all the *Edicts* and *Declarations*. But their main Engin was the matter of *Summons*, by which they compelled them to produce the Titles by vertu of which they enjoyed the publick exercise of their *Religion* in their respective places. This was a proclaimed War. The Table of Commissioners for execution of the *Edict* of *Nantes*, the *Magistrates* of Justice, the *Parliaments*, and the *Council*, were the Field of Battel, where the *Beast* appeared fighting against the *Witnesses*.

(2.) 'Tis said, that the *Beast* overcame the *Witnesses*. This hath been seen literally accomplished, when the Churches were deprived of the Liberty of their Worship, either by the Judgment of the *Commissioners*; or by the Sentence of the *Magistrates*, or by Arrests of *Parliament*, if so be that any fled to the *Council*; at last, all without exception were condemned by the *Edict* of *Fontainbleau*, which repealed that of *Nantes*.

(3.) 'Tis said, that the *Beast* shall kill the *Witnesses*.



*Witnesses.* We have declared already that the death here intended, is a *Civil* and *Spiritual* death. Which consisteth in this, that the *Reformed Congregations* are suffered no more to assemble, neither publickly, nor privatly; and that they are not permitted to read the Word of God, nor any Book of the *Reformed Religion*. And in this, that all they of that *Religion*, are compelled by the Violence of Souldiers to abjure their belief, and to promise to enter into fellowship with the Church of *Rome*, except it be such that were able to make their escape out of the Kingdom, and some Prisoners who hitherto stand it out.

(4) Whereas it is said, that the *dead bodies of the Witnesses were not buried, because the kindreds, Tongues, People, and Nations would not suffer it*; this must be some mercy and blessing that is promised unto them, in order to comfort them under their state of death.

There is not one thing, which they who are dead, would more desire, provided they could speak, than to be put into graves, as esteeming it a favour and an honor. And thence it is that by the Laws of Nations, Traitors and horrid Malefactors, are deprived of the honor of burial, and of rest in a grave. The Spirit of God threatned one of the Kings of Israel, that he should be buried with the burial of an *Ass*, *Ierem. 22. 19.* which is as much as to say, that he should not have the honor of a grave. And if the Holy Spirit had said, that *they who had slain the Wit-*

nesses would not suffer them to be buried; there would have been no cause to doubt, but that the denial of *Sepulture* by those murderers, were to be expounded as a continuance of their fury, and to be interpreted for an addition of punishment, and for something accounted worse than death. But seeing they are not those who had killed them, and who are designed by Inhabitants of the Earth, that would not suffer their bodies to be buried; but they are the *Kindreds, Tongues, Peoples, and Nations*; it is evident, that it must be some great benefit, that is procured for them by these *Kindreds, Tongues, Peoples, and Nations*, which is obtained in despite, and to the great regret of those Inhabitants of the Earth who had killed them.

But how is this, that the not being buried, is a benefit and advantage to the *Witnesses*, whom the *Beast* had killed, and for the *Protestant Flocks*, whom the *Romish Church* hath scattered? I dare say, that before the Publication of the *Edict of Fontainebleau*, for Repealing the *Edict of Nantes*, we could not have conceived, nor have in the least comprehended this State of the *Witnesses lying dead without being put into Graves*. But that Transaction which hath astonished all *Europe*, hath reflected so much light upon this Article; that I am perswaded, that as the *death of the Witnesses* is fulfilled in the extinction of all the *Protestant Churches in France, &c.* so the State wherein these extinguished Churches do now continue, giveth us to see the accomplishment

complishment of this that is here said, concerning the *Bodies of the Witnesses*, lying in the *streets of the great City*, without being put into *Graves*.

There are *three* sorts of *Catholicks* among the *new Converts*. Some go willingly to the *Mass*. These are such as have not tasted the good Word of God; Children of this world; Lovers of Earthly things; Ready to become *Turks*, by the same way that they are become *Papists*. There are others who go not at all to *Mass*, but abhor it as a prophana-tion of the holy Supper of our Lord. There are a third sort who do indeed go, but at the same time they testify that they do it through being forced, and pray heartily to God, being resolved to depart the Kingdom if they can find way of escape, which they un-cessantly seek for. And the number of these being doubtless the greatest, it may be said, that the *Reformed* are not *buried*, because the greatest part practise that which they do, with regret; and have the *Mass*, and all which doth attend upon it, in the same ab-horreny that they had them heretofore. For I do account those who willingly go to *Mass*, to be *dead and buried* altogether; nor is there any hope of their return. But for those who go with repugnancy and sorrow, tho they be *dead*, yet they are not *buried*, and there is cause to hope that they shall suddenly rise. They are *dead* in the esteem of those who have compelled them, and who reckon upon them as good *Catholicks*, whom they

shall in time bring to what they would have them. But they are not *pus into Graves*; they are not yet infected; there is some hidden spark of life in them, which will speedily manifest it self. This spark of life consisteth in the sorrow they are under, for what they are forced to do, in a more ardent love to their Pastors than heretofore, and in those prayers which without ceasing they make unto God for their restoration.

And to say all that I think on this subject. So long as there remain of those seeming *Converted*, and forced *Catholicks* in *France*; it cannot reasonably be said, that the pretended *Heresie* of *Calvin* is extinguished, or that the *Witnesses* are *buried*. The *Witnesses* do yet appear, as Bodies not interred, and exposed to be seen; and are look't upon by the *Papists* themselves as *dead*; of some they are lookt upon with pity, of others with horror, and of all with mistrust. If the *Popish Clergy* had been hearkned unto, who are animated by that murdering as well as lying Spirit; we should have seen the revival of *St. Bartholomew's* day for the *burying* of those *Witnesses*, whom they have killed, and for the final extirpating of the pretended *Heresie*. For they do see, that there is no other way to compass their End. Their inclination to *Massacre* appeareth in the cruel treatment which they use towards those seeming *Converts*, who to repair the injury they have done, when they come to die, refuse to partake of the *Popish Sacraments*, whose dead  
bodies

bodies the Priests cause to be drag'd along the streets, and thrown on the Dunghills. We may very well say, that the rage of *Papacy* hath no bounds; seeing after they have murdered the Consciences of these *new Converts*, they persecute their very Carcasses, not only without shame, but without fear of being reproached for their inhumanity. This murdering Spirit which animates the *Clergy*, induceth them to demand of the *King*, or of his *Council*, a general *Massacre*, that they may thereby hinder the *Heresie*, which they have extinguished, from recovering life and strength again. But the *Kindreds, Tongues, Peoples, and Nations*, will not suffer, that the *King* should consent to a general *Massacre*; for either the seeing the prejudice which that violent Counsel would do to his State, & the advantage which that effusion of Blood would give his Enemies; or the fearing to provoke his Neighbours against him; makes that his Majesty will not hearken to those Sanguinary Solicitors for the *burying of the Witnesses*.

We are carefully to observe the place, where the *Witnesses* are to be overcome, killed, and left without burial. It is, saith the Text, in the *Street of the great City*. This observation obviates an Objection, that may be made against what we have alledged in our affirming the *Extinction* of the *Protestant Churches* in *France*, to be the putting the *Witnesses* to death. For some may say, are the two *Witnesses* no other save the *Reformed Churches* in *France*. The *Church of England*, the *Churches*

of the United Provinces, those of Piedmont, those of Switzerland, those of Germany, &c. are not all these Churches of the number of the Witnesses, as well as those of France? Yes, without doubt? But neither the United Provinces, nor the Cantons, nor Sweden, nor Denmark, nor Hesse, nor Saxony, nor Brandenburg, are Streets of the great City. The Pope receiveth no Tribute from thence, nor hath he any power in any of them. Neither is there any place, except Piedmont, where the Papists have begun to make the like War, as they have done in France. As for England, I know not if it may be sayd, that it is become a Street of the great City, because that Popery's being reestablished on the Throne in the Person of the King, who declared himself a Roman Catholick upon his coming to the Crown. Nor do I know whether we are not to expect the effect of that secret Plot of which there hath been a rumor in that Kingdom for these twenty years, before we can tell whether the prophecy about the death of the Witnesses be fulfilled; and before we can particularly determin the time of their Resurrection. But the word used here in the Greek do's deliver us from that Entanglement. For the Text not speaking of places, but of one place; doth thereby seem to inform us, that the Witnesses are not to be killed any where else, save in that place or Street which the Text doth design. Which seems beyond all contradiction to be France, in that we see the Witnesses Killed there, & not put into Graves.

## XXIV. ILLUSTRATION.

*Of the Rising of the Witnesses; their ascending into Heaven; and of what follows upon their Triumph.*

## REV. CHAP. XI.

V. 11. *And after three day's and an half, the Spirit of Life from God entred into them; and they stood upon their feet; and great fear fell upon them which saw them.*

V. 12. *And they heard a great voice from Heaven, saying unto them, come up hither, and they ascended up to Heaven in a Cloud, and their Enemies beheld them.*

V. 13. *And the same hour was there a great Earthquake, and the tenth part of the City fell; and in the Earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of Heaven.*

**I**F the 1260 Days signify 1260 Years, as shall be proved in another place; then there is no reason for the understanding the three days & an half wherein the Witnesses lie dead for three Natural day's. So that it is three years and a half, that the Witnesses are to continue dead, and without being put into Graves. After which time they shall rise, and shall ascend into Heaven.



This *Resurrection and Ascension of the Witnesses* doth import two things. First, That the *Reformed Churches* shall be *reestablished*, and that in such a manner, that the hand of God shall signally appear in it, because there is none besides God who can raise the Dead. 2ly, That they shall be *settled* in a more *Advantageous State*, than they were before; even as the life which Christ had after his Resurrection, surpassed that in glory which he laid down on the Cross. That is the meaning of the Allusion, which the Holy Spirit maketh here to the Resurrection and Ascension of our Saviour, while he is speaking of the reestablishment of the Church. Because their death was in this like unto that of Jesus Christ, that they were killed and extinguished by *Roman Souldiers*, even as our Lord was. For this is a Fact as remarkable as it is notorious, that they are the *Prelates* who have let loose the Kings *Troops* against the Reformed Churches; and that they are the *Curates* who have removed them from such of the Reformed as have come to begg it under promise of abjuring their Religion. So that the *Death* of the *Witnesses* bearing so great a resemblance to the death of Jesus Christ, their *Resurrection* shall also resemble his.

All that is here said concerning the reestablishment of the Protestant Churches, is to be considered with attention. (1) 'Tis said, *that the Spirit of life from God entred into the Witnesses*. This *Spirit of Life*, is certainly set in opposition to that *Spirit of Death*, which killed them.

Now

Now what was that which killed them? It was the fear of men, the dread of misery; apprehension that they should never see an End of their torments, and the Violence they were under from the Soldiers. It was that fallacious and ensnaring Reasoning, which they every day heard from the Mouths of their persecutors. *Stand out as long as you please; When we have devoured you to the bone, you must at last obey. Flatter not your selves with hope of any ease; the King will not suffer himself to be contradicted. He who could take Cambray and Luxemburgh, will he be withstood by a Hugonot Dog? Nor shall ye be suffered to depart the Kingdom. What fools are ye to suffer your selves to be devoured? ye may be eased of the Dragoons, by the bare saying of one word. Say only, I do obey the King, and for the rest you may believe as you will. Do you think, that the King would have you damned? He purposeth to reform the Church of France, as soon as he hath reduced and united all his Subjects. Do ye not know what he hath done already against the Court of Rome? You will suddenly see other matters. Will you be they after all; who shall alone make head against the King; and rob him of the Title of Conqueror and of Victorious. Do you not see that all do submit; that young and old, poor and rich, Noble and Ignoble, Learned and Ignorant, throughout the whole Kingdom do comply? This was that Spirit of Death that entred into the Witnesses. It was this blast or tempestuous Wind, that hath scattered and overthrown all the Protestants Churches of France.*

And in probability, the Spirit of life from  
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God that shall enter into the *Witnesses*, will be a way of Reasoning that is contrary to this. For example; *what have we done, unhappy creatures that we are? How great is our crime? We are gone over to a Religion that cannot be good; forasmuch as its Ministers, Bishops, and Priests have let loose the Kings Troops upon us, and that it is they who are the Authors of all the robberies, violences, blasphemies, and impieties, which the Souldiers have committed in order to pervert us. And seeing the Bishops and Priests will have forced Consciences, they cannot be the Ministers of God, who requireth the heart, and a willing people. Nor can they be the Ministers of Christ, because they have taken from us the only means of Instruction by depriving us of the Holy Scriptures, together with all Books tending to piety. What can that Religion be worth, which reduceth the whole of Religion to the Mass, where we understand nothing, and where our Eyes are filled with certain ceremonies, of which we comprehend nothing, save that they worship an object in which we see nothing that is Adorable; and where they commit that affront against the Son of God, as to hale him from his throne of glory, to put him into the hands of wicked persons, and into the Mouths of blasphemers. Can that Religion be good where we hear not a Sermon, wherein they do not demand the assistance of the Holy Spirit but by the intercession of the blessed Virgin; which is both a plain Idolatry, and expressly condemned by those words of our Saviour; I will pray the Father, and he shall send you the comforter; and no man cometh to the Father, save by me. Besides, they do perform nothing of what they*

they promised us. We are not suffered to believe as we would. They have not Reformed one abuse. They give us no rest, neither as to our bodies, nor as to our Consciences. They joined fraud to violence, which are the two Characters of Antichrist, whereby to seduce us. Come, let us give glory to God. Let us depart out of Babylon. God will bless our Endeavours, and either deliver us out of our captivity, or give us strength to glorify him by our sufferings. This in all likelihood, is the Spirit of life from God, that after three years and a half will enter into the Witnesses.

(2) 'Tis said, that the Witnesses stood upon their feet. This is as much as to say, that they shall come to acknowledg their crime; shall forbear to go to the Mass; that they shall take courage; that their zeal shall revive; that they shall Serve God according to his Word; that they shall assemble first in secret, then publickly, without fearing any more either the Bishops, or the Curates, or the Souldiers, or the Dragons, or Misery, or death.

(3) 'Tis said, that great fear fell upon them which saw them. We are not to doubt, but that the Holy Spirit do's by them that saw them understand, the Authors and Executioners of the persecution. For the other Papists have scarce medled in it. It hath been only the Clergy, and the Bigots of the Court and of the Parliaments, who interested themselves in persecuting the Churches while they stood, and who do now make merry upon their dissipation. And they are the persons, upon whom  
fear.

fear will fall, when they shall come to see the scattered congregations gather again. Nor shall they recover from that dread, because the *Court* will be no more inclined to hearken to them; but on the contrary, all that will be done there, shall tend to the mortifying of them, and to the re-establishing the Churches.

(4) 'Tis said, that the Witnesses heard a great voice from heaven, saying, come up hither; and that they ascended in a cloud. I am much deceived, if this doth not signify, that God, who is the Master of hearts, shall change the heart of the *King* and of his Council, and that we shall see a Revolution in *France*, of a contrary nature to what hath been seen in *England*. As in the year 1685. we saw *Popery* mount into the Throne of *great Britain*; so after the three years and a half of the Witnesses lying dead, we shall see the Reformed Religion get upon the Throne in *France*. We have not been much surpris'd to see the re-establishment of *Popery* in *England*, because it is long since it was known what judgment the *Duke of York* was of; but we shall be extreamly surpris'd at the re-establishment of the Reformed Churches in *France*, because we know the *King* to be of opposite Sentiments to them. But as it is the *King* of *France* who contributeth most to the Glory of the *Papacy*; So it shall be the *King* of *France*, that shall contribute most to its ruin. It was a *Louis XII* who in the last age threatned to destroy the *Romish Church*, perdam *Babylonis nomen*. And it shall be a *Louis* who

who will execute the threatning of that generous King. The God of heaven and Earth, the King of Kings, who has the hearts of Kings and of people in his hand, raiseth in us this hope, because it is further added in the Prophecy:

(5) *That the same hour there was a great Earthquake, and the tenth part of the City fell.* It may be doubted whether this *Earthquake* may come to pass according to the letter. But it is most certain, that *Earthquakes* in scripture, signify great alterations that fall out in States. And to bring no other example save one that relates nearly to this matter. Whosoever remembers that *Earthquake* which was in *France*, when the King returned from the *Pyrenees* after the Treaty of Peace and the consummation of his Marriage; and considers the great alterations which have since fallen out in that *Kingdom*, not only in reference to *Religion*, as well *Popish* as *Reformed*; but in reference to Justice, to Policy, to the Finances, and to War; will no longer question, but that the *Earthquake*, which is to be after the *Witnesses* have lyen *three days and a half dead*, doth promise as surprising a change in *France* as to all those regards, and an alteration where-with all the world will be contented, except it be the *Clergy*, the *Monks*, and the *Jesuites*.

Some will doubtless ask, what reason I have to understand *France*, rather than any other *Kingdom*, by this *tenth part of the City*, which is to fall after the *Earthquake*? My reasons are

are these. (1) I presuppose that the *City* here spoken of is *Babylon*, or the *Papal Empire*, or the *Romish Church*, which is the Empire of *Antichrist*. This Truth we have already proved. (2) I presuppose that *France* is One of the *ten Horns* of the *Beast*; One of the *ten Kingdoms* that were to be formed out of the ruins of the *Roman Empire*, according to *Daniel*, and which was to begin at the same time with the *Beast*, according to *St. John*, that is, to begin with the *Papal Empire*. This is evident in History. (3) I presuppose *France* is one *Street*, and one part of the *City*, i. e. of the *Papal Kingdom*. Nor can any deny but that the *Gallican Church*, or the Church of *France* styles it self by the Title of the *Catholick Apostolick Roman Church*; that the *Pope* Reigns there over what is called *Spiritual*; that he hath there his *Ministers* and *Agents*; that he receiveth *Annates* from thence; and that there is no *Arch-Bishop* or *Bishop* in *France*, but who receives his Mission and Authority from the *Pope*. (4) I suppose that *France* is the most beautiful and glorious *Kingdom* of all those Kingdoms which are Tributary to the *Pope*. They do so account it, by calling the *King* of France the most *Christian King*, and the *eldest Son of the Church*. And it is worthy of remark, that even in *St. Johns* time, *France* was by way of excellency stiled the *Province*; because of all the Provinces of the *Roman Empire*, *France* which was then called *Gaul*, was the best and the most powerful. This is so certain, that the name do's yet remain, and is attributed



buted to the *Southern* part of *France*, which is stiled *Province*, from the latin, *Provincia*. It being therefore said in the Text, that the *tenth part of the City* fell; the Holy Spirit did questionless intend by that expression, the most excellent part of all? So that it is from thence very natural to understand *France* by the *tenth part of the City*. Lastly, we have already observed, that it is not said that the *two Witnesses* were killed, and that they lay unburied in the *places* or *Streets*, in the plural number, but in the *Street* of the great City, in the singular; which is as much as to say, a *Popish* Kingdom marked out by way of excellency. And therefore seeing the Holy Spirit had the most excellent of all the *Popish* Kingdoms in his Eye; and seeing we have seen the death, which in so surprising a manner hath befallen the *Witnesses* in *France*; we may without any difficulty conclude, that it is *France*, which is this *tenth part of the City* that is to fall.

(6) 'Tis said, that the *tenth part of the City* shall fall. This may at the first view appear a dreadful prediction against *France*. But yet it is not so. For we must observe, that this threatening, is not as it would at first seem, denounced against the *tenth part* of the City, but against the *City* it self. Because as that is the alone cause of the death of the *two Witnesses*, so that is also the object of Gods vengeance. 'Tis then the *City*, the *Papal Kingdom*, which is to receive a terrible loss, by the falling away of *France*. Whereas *France* it self will

will increase both its strength and Glory ; by that falling off and withdrawing. So that upon the whole, I do not doubt, but that it is the conversion of that beautiful Kingdom, which is promised in this place.

And that which confirmeth me the more in this conjecture is what followeth, namely, that *there*, i. e. in the tenth part of the City, which was to fall by an Earthquake, there shall be slain of men seven thousand, and that the remnant shall be affrighted, and give glory to God. In which words we have two Events represented unto us, whereof the one is very different from the other ; both of them worthy of observation. The one is an effect of the vengeance of God ; the other an effect of his Mercy.

The first event, is the death of seven thousand names of men. Which is a figure, where seven thousand names of men, are put for seven thousand men of name, that is, of quality, reputation, and dignity. These Men of Name are doubtless, either the Doctors, who make a great deal of noise in France, in the Sorbone, in the Society of the Oratory, in the Society of the Jesuits, and among the Clergy ; or else persons of quality, who are distinguished from others by their birth and by their honor. The Number of seven thousand, denotes an indefinite number, but very considerable. And the death of these men, will be a death parallel to the Death of the Witnesses ; that so like may be returned unto them for like. For that the same shall be rendred unto Babylon, which She rendred unto Sion, is both threat-

threatned in the Prophecies of *Isaiab*, and in the Revelations of *St. John*; *Isa.* 14. 6 *Rev.* 18. 6.

Not that these *seven thousand men*, shall be compelled by the fury of *Missionary Dragoons* to abjure *Popery*, and to embrace the *Reformed Religion*. For that is not the way by which the *Reformed Religion* planteth it self in the hearts of men. That is a method only suitable to the *Popish Religion*, and to the *Mahometan*. But the meaning is, that they shall no more dare to write, or to speak in favour of *Popery* against the *Reformation*; that their Societies shall be put down, and that they shall banish themselves out of the Realm, upon their not finding it to be their interest to continue; all which will be a death unto them. But we may take the words of the Text literally and without a Figure. Seeing there shall be killed seven thousand *names of men*, that is, there shall be no more of that kind of *Doctors* who are distinguished by their *Societies* and *Fraternities*, no more *Monks*, no more *Jesuits*, and it may be no more *Arch-Bishops*, no more *Abbots*, and no more *Cardinals* in the Kingdom.

The 2<sup>d</sup> Event marked in the Prophecy, is that the remnant shall be affrighted by the resurrection and ascension of the Witnesses; i. e. by seeing the reestablishment of the *Reformed Churches*, and shall give glory to God. Which questionless denoteth unto us the conversion of all those people, who belong to *France*. For there is nothing by which God is more eminently glorified, than by the conversion  
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of men. And that expreffion of their *giving glory to the God of Heaven*, deferveth to be remarked. Why is it not faid, they shall give Glory to God; why *to the God of Heaven*? This beyond all contradiction, ftrikes at them who put themfelues in the place of God. Every one knoweth the Station, which the *Pope* and the *Roman Church*, hold in all parts of the *Papal Kingdom*. They make a God of the *Pope*, and of the *Church*, both in afcribing to them the glorious Attribute of being *Infallible*, which appertaineth to none but to the *Deity*; and in making the *Authority* of the *Church* the *Foundation* of the *Faith* of *Christians*. But this is a perishable Divinity, a *God of the Earth*, a *false God*; from which men shall turn to the *God of Heaven*, the living and true God, whose Word shall then be the alone Foundation of Faith. 'Tis well known how they have made the *great Louis* a God, through their compelling *Protestants* to change their Religion, for this only reason, becaufe it was the *Kings Will* to have it fo. But affairs will alter; and all *France* shall give Glory to the God of Heaven. They shall give to *Cesar* the things that are *Cesar's*; but not the things which belong to God. Yea *Cesar* himfelf shall give glory to the *God of Heaven*.

If what we have faid in reference to the Refurrection of the *two Witneffes*, and of that which is to enfue thereupon, be no more than a Conjecture, as we will give it no other Title; yet it may be affirmed, that it is a  
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conjecture accompanied with great probability, and that there is some Foundation for it. For if we dare not say, that St. John foretold the Event, which is actually come to pass; we may say, that such a thing is fallen out, which may be called both the *death of the two Witnesses*, and their *lying without being put into Graves*. Seeing what we have seen befall the *Reformed in France*, does exactly answer to the Terms of the prediction. And if the death of the *Witnesses* be what we have explained it; then it cannot be denied, but that all which we have said in reference to their Resurrection, is a conjecture that hath a Foundation and a probability.

As to the Time when we are to see their Resurrection; there is no doubt but that we are to reckon from the period, at which their death fell out. And it may be said with great appearance of truth, that the *Edict of Fountain bleau*, which repealed that of *Nantes*, (that was the Foundation of the Liberty of the *Reformed*) was the fatal stroke which gave the *Witnesses* their death. For the *Edict of Fountain bleau* declareth that of *Nantes* to be now useless, seeing there remain but few *Protestants* to be converted to the *Catholick Religion*, and they hope these will be soon reduced as others have been. Forasmuch then as the *Edict of Fountain bleau* was registred towards the end of *October, 1685*. and that it speaks of the extinction of the *Reformed Religion*, and of the *Protestants*, (which was that foretold by St. John under the death of the *two Witnesses*)

as a thing done, and that what remained of them were not to be reckoned upon; we may then very probably say, that upon counting the *three years and a half* from the forementioned *October*, the *Witnesses* shall again rise, and the *Reformed* shall be re-established.

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## XXV. ILLUSTRATION.

*Of the Seventh Trumpet. The Ark opened in Heaven. The Kingdoms of this world become the Lords.*

### REV. CHAP. II.

V. 14. *The second Wo is past, and behold the third Wo cometh quickly.*

V. 15. *And the seventh Angel sounded, and there were great voices in Heaven, saying, the Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.*

V. 16. *And the four and twenty Elders which sate before God on their Seats, fell upon their faces, and worshipped God, saying;*

V. 17. *We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

V. 18. *And the Nations were angry, and thy wrath is come, and the time of the dead, that they should*

should be judged, and that thou shouldest give reward unto thy Servants the Prophets, and to the Saints, and them that fear thy Name, small and great, and shouldest destroy them which destroy the Earth.

V. 19. And the Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament; and there were lightnings, and voices, and thundering, and an Earthquake, and great hail.

**A**Ltho this be the seventh Trumpet, yet it can no way's be the last Judgment that is spoken of here, as it might seem to be at the first view. For the pouring out of the seven Vials is to be followed with the destruction of Babylon, and that is to be followed with the conversion of all Nations, and with the Reign of a 1000. years. After which shall come the War of God and Magog. And all these things being to go before the Judgment of the last day, it is not possible that that should be the subject of this seventh Trumpet, under which the seven Vials are to be poured out.

Nor do the 24. Elders say, that the time of Judging the quick and the dead was come, but they only speak of the Dead, which sheweth that is not the Judgment of the last day that is spoken of, where the Living shall be judged as well as the Dead. And withall 'tis here said, that the Kingdoms of this world, are to become the Kingdoms of Jesus Christ; which admirably agrees to the Millennial Reign, when all Nations shall be converted; but

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no way's agreeth to the *last Judgment*, when all *Kingdoms* shall come to an End.

We must therefore by the Term *Dead*, understand the *Church* of God, but as *afflicted* by reason of the War which the Beatt was to make against her for the space 1260 years, ere he came to be destroyed. For *Afflictions* are in the Scripture stiled a *death*, 2 Cor. 1. 10. and 2 Cor. 11. 23. And by the Term to *judg*, we are to understand to deliver. In which sense *David* say's to God, Ps. 35. v. 24. *Judg me according to thy righteousness*, that is, deliver me, because he addeth, *and let not mine Enemies rejoyce over me*. To which purpose there are many other places in the Scripture. Because therefore the *Church* shall be delivered from all her *Persecutions*, at that time when *Babylon* comes to be destroyed, and the *Kingdoms* of this world brought in to *Jesus Christ*; it is here said upon the arrival of these two great Events, that *the Dead shall be judged*.

But if we have a mind to retain the natural signification both of the Term *Dead*, and of the Term *judged*; the sense will be, that when *Babylon* shall be destroyed, and the *Kingdoms* of this world converted to *Jesus Christ*; then the *Martyrs* shall be *judged*, and have justice done them through the whole extent of the *Papal Empire*. Whereas they are now accounted of as damned *Hereticks*, they shall be then reckoned and esteemed blessed, and to have died true *Martyrs*. So that this is exactly the first Resurrection, whereof we have  
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spoken in the *Illustration* about the thousand years, and of the judgment which is there mentioned.

The *opening of the Temple*, which this Seventh Trumpet promiseth, accordeth fitly with the Sense that we have given. Under the Reign of *Abaz*, when the Apostacy was Universal, the Temple was shut. But when a Reformation came to be made by *Hezekiah*, the first thing that was done, was the *opening of the Temple*, 2 *Chron.* 29. 3. Thus the *Mystical Temple*, which had been shut up under the Reign of *Antichrist*, shall be *opened*, and the worship of God shall be restored. And which is worthy of our observation, 'tis not said that a *new Temple* was built, but that the *ancient Temple* was opened. So that the *Church*, which is the *Mystical Temple*, hath in despite of the attempts of *Antichrist* alway's subsisted. That which we are to see in the great and general *Reformation*, which the Seventh Trumpet promiseth, is not a *new Church*, but a re-establishment of the *old*.

As for the *Ark*, which was seen at the opening of the Temple; it may be either considered as a *figure of Jesus Christ*, or as *containing the two Tables of the Law of God*. With respect to the *first*; the *sight of the Ark*, signifies that *Jesus Christ*, who had been obscured during the Reign of *Antichrist*, through an addition of copartners with him both in offices and in the work of Redemption, and through the joining another sacrifice to that of his death, shall be perfectly revealed to all the world as

the word represents him, when once the Kingdoms of the Earth are converted and brought in. With respect to the *second*; the *Sight* of the *Ark* signifies, that the Word of God, the reading whereof had been forbidden by *Antichrist*, as of a Book dangerous and hurtful to Salvation, shall be put into all mens hands, and every one shall be allowed, and have full liberty to read it and meditate upon it.

Moreover, the *Sight* of *this Ark*, does also fore-tell and promise the *Conversion* of the *Jews*. For the *Ark* having been lost since the Captivity in *Babylon* of the *Chaldees*; the *Sight* of it do's promise, that when Gods people shall be delivered out of *Antichristian Babylon*, that the *Jews* shall be converted and recalled.

The opening of the *same Temple* is spoken of chap 15. v. 5. as we have observed in the 20th Illustration of the 1st part. But there are two differences between the opening of the Temple in that place, and the opening of it in this. One is, that the *Ark* doth not appear there, as it doth here; because at the first Reformation, the *Jews* were not Converted, as they shall be at the *second*. The other is, because the *Smoke* that proceeded out of the Temple upon the first opening of it, hindered all from coming into it, because the *time* of the conversion of all Nations was not then come; whereas upon the opening of it now, and that *time* being come, there is mention of no *smoke* whereby any should be hindered to enter.

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Finally, the *Lightnings*, the *Voices*, the *Thundrings*, and the great *Hail*, which accompanied this opening of the Temple; comprehend the *third Wo*, which was not to arrive till under the *Seventh Trumpet*, and which design nothing else save the judgments that are to be inflicted through the pouring out of the *Vials*.

## XXVI. ILLUSTRATION.

*Of the Pouring out of the Vials.*

REV. CHAP. 16.

There are some who think the *fifth Vial* is poured forth, and consequently that the *four first* are likewise poured out; and this because of that conformity which seems to appear betwixt the *fifth Vial* that denounceth *Darkness*, that is to say, some great disaster to the *Seat of the Beast*, and between that which befell the *Papal Empire*, from the time of the great *Schism*, till the time of the *Council of Constance*, which put an End to that *Schism*. Seeing the *Seat of the Beast* was during that whole time as it were *smitten*, and his Kingdom was become full of *darkness*, through the great *decay* of the *Papal Authority*, which Decay of Authority was much increased by the *Reformation* that begun under the Popedom of *Leo X.*

But this Reason is not of that strength, as

to perswade me, that the *fifth Vial* was at that time poured out. Forasmuch as the Affliction signified by *Darkness*, which befell the *Papal Empire* through the *Reformation* begun by *Luther*, hath not been so great as to answer fully the force of the *Terms* used in reference to that *Vial*, namely, that the *Kingdom of the Beast* was full of darkness, and they gnawed their tongues for pain, *Rev. 16. 10.* Besides, it was only the *Seat of the Beast*, it was the *City of Rome* which is the *Beasts Seat*, that was afflicted by *Luthers Reformation*; but the *Papal Kingdom*, was not so afflicted; on the Contrary, great part of that Empire rejoiced at the *Reformation*. Whereas it is to be observed, that it is not said that the *Seat of the Beast*, but that the *Kingdom of the Beast*, was full of darkness. So that the *fifth Vial* doth as once threaten both *Rome* and its *Empire* with another Affliction that shall befall them; when the general *Reformation* shall be accomplished; when all the *Western Nations* shall come to be delivered from the *Papal Tyranny*, and to be perfectly inlightned with the *Light of the Gospel*. And therefore the *fifth Vial* is not poured out, nor by consequence the *two last*.

'Tis expressly said, *chap. 15. v. 1.* that the *Seven Vials*, are the *seven last plagues*, and that by them the *wrath of God* is consummated. Now against whom is it consummated? Without doubt, it is against *Babylon*, against *Rome* and the *Papacy*, against the *Kingdom of Antichrist*. And the *wrath of God* cannot be said to be  
con-

consummated, until that prophecy, chap. 18. v. 20. be fulfilled; Rejoice over her, thou Heaven, and ye Holy Apostles and Prophets; for God hath avenged you on her. And a mighty Angel took up a stone like a great milstone, and cast it into the Sea, saying, thus with violence shall that great City Babylon be thrown down, and shall be found no more at all. This Oracle is not yet fulfilled. Babylon is yet standing. The Kingdom of Antichrist doth yet continue. From whence it does at the least follow, that the last Vial is still to be poured out, and as I may say, that there is not one drop of it yet fallen.

But the same do's appear as evidently in reference to the *four* first, as it do's in relation to the *three* last. For besides that, it is said of them all in general, that they are *the last plagues, and the consummation of the wrath of God against Babylon*; St. John further tells us. *ch. 8. v. 13.* that he heard an Angel flying thorow the midst of Heaven, saying with a loud voice, *Wo, wo, wo to the Inhabitants of the Earth, by reason of the Trumpets that are yet to sound.* And *chap. 9. v. 12.* after the sounding of the *sixth* Trumpet, St. John adds, *one Wo is past, and behold there come two Woes more hereafter.*

One of these two *Woes* fall undoubtedly out, under the *sixth* Trumpet, under which *Mahometanism* and the *Turkish Armies* destroyed the whole *East*. And therefore the *third Wo* must come to pass under the *seventh* and the last Trumpet.

St. John accordingly declareth expressly,

chap. II. v. 14. that the second *Wo* is past, and behold the third *Wo* cometh quickly. And after that, he immediately subjoins, that the seventh Angel sounded, and that there were great voices in heaven, saying, the Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall Reign for ever and ever. This is a *wo* for the Papacy, but it is a happiness for the Church of God. For it is exactly the general Reformation, which shall comprehend in it the conversion of the *Jews*, of the *Mahometans*, of the *Pagans*, and of the *Papists*; and the uniting of all *Sects* of *Christians* into one better, and into one Worship, together with the final End of the *Papal* Kingdom. Whence it uncontroably follows, that all the *Vials* being contained under this third *Wo*, they are yet to be poured out. Forasmuch as we are this year 1687. still under the sixth Trumpet, and are groaning under the pressures of the second *Wo*. Which over and aboye all the *Massacres* that were seen in the former ages, hath made us to see in this age, the two *Sackcloth Witnesses* overcome and killed by the Beast.

So that here we have a new proof that all the *Vials* from the first to the last, are yet to be poured out; forasmuch as the *Vials* are no other thing but the seven *Thunders*, which are spoken of Chap. 10. And indeed the *Thunders* are seven in number, as well as the *Vials* are. And as the *Thunders* do signify the judgments of God against the Enemies of the Church; so the *Vials* do signify the same,



in that by them *the Wrath of God is to be consummated*. Moreover, the things threatned by the *Thunders*, are delayed from being executed until the sounding of the *Seventh Trumpet*. For St. *Iohn* tells us, *Chap. 10. v. 4.* that being about to write, he heard a voice from Heaven, saying, *Seal up those things which the seven Thunders uttered, and write them not*. Why was this? Because they were not to be executed, until the *Mystery of God should be finished*, which is not to be till under the *Seventh Trumpet*. For the *Mystery of God*, is the bringing in of all Kingdoms to Jesus Christ, the conversion of all Nations, and the uniting of all Christians; from whence that peace of the *Church* shall arise, which is to continue during the *thousand years* that Satan is to be bound. And if there be any difference betwixt the *Vials* and the *Thunders*, it consisteth only in this, that the *Thunders* are the *denunciation* of the Judgments of God; and that the *Vials* are the *execution* of them. For tho the *Thunders* were heard by St. *Iohn* under the *Sixth Trumpet*, yet they were not to be executed till under the *Seventh*, under which it is that all the *Vials* shall be poured out.

I do know, that there are famous Writers, who pretend to demonstrate the effusion of most of the *Vials*, as already past; by that conformity which they observe in Events with the Terms that expresse the Evils, which each *Vial* doth contain. But that conformity doth not necessarily prove that they are all poured forth, nor indeed that any

part of them is; what hath been now said proves the contrary in a manner that comes near to demonstration. All that agreement does only prove, that they shall be poured out in their proper times, and that of this we are not to doubt, seeing what is already come to pass, is an assurance of what is to ensue. So that what fell out in the time of *Luther*, tho' conformable to the prediction about the ruin of *Babylon*, does not serve to prove that *Babylon* is entirely fallen; but is as it were an *Earnest* put into our hand, whereby the total fall or it is promised unto us, and which is to be a *pledge* of the full payment of all that is promised us in reference thereunto.

Forasmuch then as it is certain, that not so much as *one of the Vials* is yet poured forth; it becometh us in point of Wisdom to affirm nothing dogmatically in the expounding of them.

That which may be affirmed as certain and indubitable, is, *first*, that as the *Trumpets* declared the *manifestation* of *Antichrist*, and his *advances* in the establishment of his *Empire*, together with the *rise* of the *Mahometan* Religion, and the *growth* of the *Turkish* Empire; so the *Vials* shew the *fall* and *ruin* of these *two* Enemies of the *Christian Religion*.

*Secondly*, That when the *Vials* come to be poured out, there shall be no long distance between the pouring out of one of them, and the effusion of the rest. Because it is said in the *10th Chapter v. 6*, that the *Angel* swears  
that

*that there should be time no longer.* That is to say, that there should be no more delay; that the Judgments of God shall overtake the Beast, without any respite betwixt one and another; and that the seven *Thunders* shall break forth, and fall as it were close and near together. And consequently, that the *Vials*, which are nothing but the seven *Thunders*, shall be so poured out, that before the pouring forth of the *first* be ended, the *second* shall begin, and so the rest.

*Thirdly*, That there shall be scarce any distance of time, betwixt the sounding of the *sixth* Trumpet, and the sounding of the *seventh*. Seeing 'tis said, *chap. 11. v. 14. The second Wo is past, and behold the third Wo cometh quickly.* For we are to observe, that this is not said in the prediction of the *two* first *Wo's*, under the *fifth* and *sixth* Trumpets. All that is there said, is only that they *shall come*; but this *quickly* is not added save in the prediction of the *third Wo*. Whence we may conclude, that the *seventh* Trumpet shall immediately follow the Resurrection of the *two Witnesses*. Whose Death, as it fell out in 1685. so their Resurrection shall ensue within *three years and a half* from that time, because the *three days and a half*, wherein they are to lie dead, being prophetick days, are equivalent unto so many years. And then, in a short time after the Resurrection of the *Witnesses*, whom the Beast hath killed, we shall see the arrival of the *third Wo*, that is to avenge the *Lambs Wife*, for all the

evils which the *Mother of Harlots* hath made her to suffer.

Nor ought we to forget, that the Term in the *Original*, which signifieth a *Vial*, signifieth also a *Cup*; in which sense the Term is undoubtedly here used. For besides, that it is the Judgments of God, which are here treated of, and which are expressed in the Scripture by the word *Cup*, as appeareth both *Pf. 75. v. 8.* and by the prayer of our Saviour, in his Agony, *Let this Cup pass from me, Matth. 26. v. 39.* I say, besides this, it is evident, that the vengeance wherewith *Babylon* is threatned, is expressed by the same Term, *Rev. chap. 18. v. 6.* *Reward her even as she rewarded you, and double unto her double, according to her works; in the CUP which she hath filled, fill to her double.* So that the *Cups* of God's Wrath, are set in opposition to the golden Cup with which *Babylon* made drunk the Nations of the Earth. *Babylon's Cup is full of the furious Wine of her fornications, Rev 17. 2.* These *Cups* which are to be poured out, are full of the wrath of Almighty God, by which he will make her desolate.

I will again repeat, that seeing these *Vials* or *Cups* contain Judgments yet to come, and which cannot be explained from the *Events*, as hath been done in expounding of the *Visions* of the *Trumpets*; that therefore I design not to speak otherway's, than by way of *Conjecture*. This is a deference which should be pay'd to the *Author* of *Prophecies*. Howsoever we shall see what may be best

best alledged, and what carrieth the greatest probability, by having our eye upon remembering the *Explanations* that have been already given.

*The first Vial.*

V. 2 *And the first Angel went, and poured out his Vial upon the Earth, and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshipped his Image.*

The Earth upon which the *first Vial* fell; is the *Antichristian Church*, the Christian Church become *Earthly*; which is no longer constituted of those that are Citizens of *Heaven*, as the true Church of Jesus Christ is, but is made up of *worldly* persons, who have nothing else in their aim, but to satisfy their ambition, avarice, and carnal desires. These will be fretted and grieved, to see the loss of their Church *Revenues*, and to be deprived of the means of gratifying their lusts. This vexation and sorrow, which is the *noisome and grievous sore upon them*, will increase their rage against the Church of God. They who *have the mark of the Beast*, represent the *Clergy*, the *Prelates* and the *Priests*, who are not only distinguished by their *Habits*, and shaving their *Crowns*; but who likewise boast of an *indelible Character*, that is to say, of a mark which nothing can efface. These who *worship the Image of the Beast*, signify the false ze-

loss, who are intoxicated with the belief of the *Infallibility* of the *Romish Church*, as the ancient *Romans* were with the *Eternity* of *Rome*, which they stiled the *Eternal City*. These are the *Bigots* who are transported with a blind zeal, the *Ignorants* who are swallowed up in *Superstition*, and who yield a greater and a more submissive obedience to their *Guides*, than that which God requireth of his People. For God doth not require a *blind Obedience*, which is that which they do render to their *Clergy*.

*The second Vial.*

V. 3. *And the second Angel poured out his Vial upon the Sea, and it became as the Blood of a dead man; and every living Soul died in the Sea.*

The *Sea* is the *Papal Kingdom* in its utmost extent; not only the countrey whereof the *Pope* is *Soyeraign*, but likewise all those *Princes*, who acknowledg him for their *Spiritual Head and Father*. This *Empire* shall become as the *Blood of a dead Man*, so that every *Soul which liveth in it shall die*. That is, the *Government of Popish Princes* shall grow so intolerable, that their *people* shall not be able to endure their *Yoke*. As the *Fish* cannot live in waters, which are turned into *Blood*.

*The*

*The third Vial.*

V. 4. *And the third Angel poured out his Vial upon the Rivers and Fountains of Waters, and they became Blood.*

V. 5. *And I heard the Angel of the Waters say, thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.*

V. 6. *For they have shed the blood of Saints, and Prophets, and thou hast given them blood to drink, for they are worthy.*

The Rivers and the Fountains, are beyond all peradventure the Doctrines wherewith they nourish Souls. The Doctrine of the Romish Church is a Doctrine of Blood against all those whom they account Hereticks. And it is very probable, that the same Doctrine shall prove bloody against themselves. And that their Maxims, such as, that Faith is not to be kept with Hereticks; that men are to be compelled to go to Mass, because it is written, compel them to come in; and that it is lawful to do evil, that good may come of it; together with others of that kind; shall one day serve to make their members arm against, and tear one another. And by that means, like shall be returned unto them for like.

*The*



*The fourth Vial.*

V. 8. *And the fourth Angel poured out his Vial upon the Sun, and power was giurn unto him to shorch men with fire.*

V. 9. *And men were scorched with great heat, and blasphemed the Name of God, which hath power over these plagues; and they repented not, to give him glory.*

This *Sun* is in all likelyhood the *Ottoman Emperor*, who is the *Sun of the Eastern Empire*. For as the *fourth Trumpet* raised and established him, so the *fourth Vial* shall shake him, and pull him down. The *Subjects* of that *Empire* shall be mortally afflicted; but instead of being thereby converted, they shall blaspheme the Name of God, through not acknowledging his providence as the Supreme and righteous cause of their Judgments.

*The fifth Vial.*

V. 10. *And the fifth Angel poured out his Vial upon the Seat of the Beast, and his Kingdom was full of darkness, and they gnawed their tongues for pain.*

V. 11. *And blasphemed the God of Heaven, because of their pains and their sores, and repented not of their deeds.*

There is nothing here dark, provided it be true that the *Beast* is the *Papal Empire*, according

cording as we have proved, and that *Rome* is the Seat of this Empire, as all men do see. So that it is the *City of Rome*, which is here threatned by God with an eternal and irrecoverable Ruin. Or rather, this is the execution of that denunciation, contained in the 18th Chap. and which we have explained in the first Part. *Rome* is threatned to be destroyed as *Egypt*, as *Babylon*, and as *Sodom*. This fifth Vial shews us the fulfilling of all this. *Rome* being destroyed, the *Beasts Kingdom* becomes full of darkness. Which in the Scripture signifies Sadness and Mourning. 'Tis easie to apprehend the dejection which the *Papal Empire* will be under, and the affliction that they will be in, who have the Mark of the Beast, his Name, or the Number of his Name, when they see that *Rome* is no more. 'Tis said, *that they shall gnaw their tongues, and blaspheme the God of Heaven*; i. e. they shall complain, that God is wanting in making good his promises, namely, that *Rome* should not perish while the world stood, and that she should be always the Lady and Mistress of all Churches, of Faith, and of Religion. Which is a horrid blasphemy; for where hath God promised any such priviledg to the City of *Rome*?

### *The sixth Vial.*

V. 12. *And the sixth Angel poured out his Vial upon the great River Euphrates, and the water thereof was dried up, that the way of the Kings*

*Kings of the East might be prepared.*

V. 13. *And I saw three unclean Spirits like Frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet.*

V. 14. *For they are the Spirits of Devils, working miracles, which go forth unto the Kings of the Earth, and of the whole World, to gather them to the battle of that great day of God Almighty.*

V. 15. *Behold I come as a Thief, blest is he that watcheth, and keepeth his Garments, lest he walk naked, and they see his shame.*

V. 16. *And they gathered them together into a place, called in the Hebrew Tongue Armageddon.*

The sixth Vial destroyeth the Empire of the *Turks* and their Religion; which the sixth Trumpet had advanced to the highest pitch of its grandure. For the River *Euphrates* does undoubtedly signify the people of that part of the world; as its being *dried up* denoteth the End of their Empire and of their Religion. After which there will be nothing to hinder, either the *Kings* of the East, who shall be enlightned and converted, or the *Jews*, who are there dispersed in great numbers, from marching into the *West*, to help to finish the destruction of the Beast. 'Tis remarkable, that the Prophet *Isaiah* doth in the place where he promiseth the conversion of the *Jews*, stile them *Kings*, which as it hath a reference to the *Millennian* Reign, so it induceth to a belief, that the *Jews* are these *Kings* who are here spoken of. The prosperity

rity of *Mahometanism* and *Popery* hath kept back the *Jews* from the *Christian Religion*, which those two Religions have so much disfigured. But when through the destruction of *Rome*, they shall behold the *Seat* of the *Beast* overthrown, and when they shall see the *Kingdom* of the *Beast* become full of darkness, & the great River *Euphrates* dried up, then they will open their eyes and be converted.

The Conversion of the *Jews*, is unquestionably promised in this place, in that *St. Iohn* useth an expression like to what *Isaiah* useth chap. *II. v. 15*. where their conversion is promised. For if *St. Iohn* speaks of the drying up of *Euphrates*; *Isaiah* sayth, that God will shake his hand over the River. Moreover, it is plainly in favour of the *Jews*, that *St. Iohn* useth the Hebrew term *Armageddon*.

And there came three unclean Spirits like frogs, out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the Mouth of the false Prophet. Who can doubt but that these are the spiritual Fathers of the three Orders of Monks, who have made most noise and have done most hurt, namely, the *Jacobin's*, the *Corde-liers*, and the *Jesuites*? Are not these spiritual Fathers? Do they not depend upon the Pope as upon a Deity? Doth not the command of that false Prophet, send them to the *East-Indies*, to *America*, and to all places? Are they not troublesome and importunate, as the Frogs are? and are not the Mansions where they are Cloist'ed, nasty and stinking like the dirty puddles?

When

When the *Pope* shall find himself threatned with a total ruin, he shall send to all parts, he shall hunt out these three *Orders* of Ghostly Fathers in order to assemble all his forces. But this rendezvous is said to be in a place called *Armageddon*, because they together with all the Enemies of the *Church*, shall there irrecoverably perish; as the Nations that were execrated and excepted from pardon, for having made War against *Israel*.

Moreover, what we have said concerning these three unclean *Spirits*, doth not interfere with, nor lessen the probability of the Conjecture which we made about the *Monks* being the *Locusts*. For we have not said that the *Monks* are to be totally abolished before the effusion of the *6th Vial*; but all we have said was, that the power which was given them to torment men five *Mon'ths*, shall come to an End within an *150 years* signified by five prophetick *Mon'ths*, counting from *October 1540*. when the first *Bull* was emitted for the establishing the *Society* of *Jesuites*, who are principally designed by the *Locusts*, as being they who have advanced the *Monastick* Order to the highest pitch of their power. But this doth not hinder, but that both they and the other *Monks* and *Friers*, shall make a last effort to uphold their own power and that of the *Papacy*, about the time when the *Sixth Vial* shall come to be poured out.

*The Seventh Vial.*

V. 17. *And the seventh Angel poured out his Vial into the Air ; and there came a great voice out of the Temple of Heaven , from the Throne , saying , It is done*

V. 18. *And there were Voices , and Thunders , and Lightnings ; and there was a great Earthquake , such as was not since Men were upon the Earth , so mighty an Earthquake and so great.*

V. 19. *And the great City was divided into three parts , and the Cities of the Nations fell , and great Babylon came in remembrance before God , to give unto her the Cup of the Wine of the fierceness of his Wrath.*

V. 20. *And every Island fled away , and the Mountains were not found.*

V. 21. *And there fell upon men a great Hail out of Heaven , every stone about the Weight of a talent ; and men blasphemed God because of the plague of the Hail ; for the plague thereof was exceeding great.*

We have already observed in the Explication of the fifth Trumpet, that the *Air* signifies Religion. But there it signified Religion darkened by the *Smoke* which came out of the bottomless pit ; whereas here it signifieth Religion it self, which was begotten by that *Smoke*, namely the *Papal* and *Antichristian* Religion. For it shall be drove away as *Smoke* by this last *Vial*. Then there was the Voice of the Angel heard, saying, *it is done* ; that is, the  
Mystery

*Mystery* whereof there was mention *chap. 10. v. 7.* namely, the *Mystery* of the total ruin of the *Papacy*; of the Conversion of the *Jews*; of the reduction of all the *Kingdoms* of this world to *Jesus Christ*; and of the universal peace of the *Church*.

As this will be the greatest and the most happy Change that ever was seen in the world, therefore it is not only said that there shall be *Lightnings and Thunders*, but that there shall likewise be a great *Earthquake*, such as was not since men were upon the Earth. For *Earthquakes*, as we have already taken notice, signify always in Scripture a change that shall fall out in the world in reference to Religion.

And therefore there was both an *Earthquake* at the giving of the *Law*, and at the publication of the *Gospel*; because by that the *Judaick* Religion was established, and by this the *Christian*. So that we are not to be surprised, to find in this prediction a greater *Earthquake*, than ever had been before seen from the beginning of the world; because the *Jews* are now to be recalled, the *Mahometans* are to be converted, all *Nations* are to be Enlightened with the splendor of the *Gospel*, and the *Papacy* is irrecoverably to be destroyed.

The Division of the *City* into three parts, threatneth the *Papacy*, which is this great *City*, with three plagues of the Wrath of God. It hath been already observed, that *Rome*, which is the Seat of the *Papal Empire*, shall be destroyed by three different Judgments of God;



God; to wit, as *Sodom*, as *Egypt*, and as *Babylon*; And the same shall befall the *Papacy*, which shall be subverted by three means which we do not yet know.

The Prophet *Daniel* says, that after the *fourth Beast*, which representeth the *Roman Empire*, shall be slain, and after *that his body shall be given to the burning flame*; that then the *Dominion shall be also taken away from the other Beasts*; and that after the *Image*, by which the Empire of the world are represented, shall be broken into pieces, *the other Beasts shall have domination no more*, chap. 7. v. 12. chap. 2. v. 44. That is the very same which *St. Iohn* fore-tells in this place; *and every Island Fled away, and the Mountains were not found*. For by *Islands* are understood *Commonwealths*, & *Kingdoms* are meant by *Mountains*. All which is as if he should have said, that there shall be no more any *State*, neither *Republick*, nor a *Kingdom*, but what shall be governed by the holy *Laws* of the Gospel, and which shall be a *Theocracy*, as the State of *Israel* was under the Government of the Judges.

So that this here is not the last and Universal Judgment, no more than that chap. 11. v. 18. but it is the particular Judgment of *Babylon*, that is the *Antichristian Empire*, which the peace of the Church shall follow.

The *Hail* of an extraordinary bigness, that shall fall at the effusion of this last *Vial*, can no way's agree to the last judgment, forasmuch as that being the day of the Resurrection of the Dead, no *Hail* shall fall to kill men.

men. Whereas it is here said, that the *Hail fell upon men*, that unquestionably signifieth, the overwhelming them by reason of their obduration. For it will come to pass, that some men upon their seeing the vengeance of God against *Babylon*, and against its Empire, will instead of being converted, break forth into blasphemies. These hardned *men*, are such as have no sense of Religion, but are tied to *Babylon* by the bonds of gain, and by the alone chains of interest. There are at this time a great number of these, who favour nothing of the word of God, who have no more knowledg than *Babel* of the *Christian Religion*, and yet they pass in the Church of *Rome* for great Devoto's. They are the men of this complexion that shall be overwhelmed by the *Hail* of the *seventh and last Vial*.

This *Hail* may be very well said to threaten the rich and innumerable *Benefices* of the Roman *Clergy*. For the vast riches of the *Prelates* and of the other *Ecclesiasticks*, being the strong Buttresses of the *Papacy*; the loss of their *Revenues*, may very well be one of the Means, which God in his providence will make use of to destroy and abolish them. For this is the property of *Hail*, to destroy Revenues; and the *Papacy* being adhered unto only for its riches, when it comes to be stript, the whole world will abandon it, which will cause its ruin.

## XXVII. ILLUSTRATION.

*Of the Time that the Beast's Reign is to continue.*

THE Holy Spirit marketh the *duration* of the Reign of the Beast in five several places. In the 11. Chap. v. 2. 'tis said, that *the Gentiles shall tread the Holy City under foot forty and two Mon'ths*. And in the 3d verse of the same chapter, 'tis said, that *the two Witnesses shall prophesie a thousand two hundred and threescore days clothed in sackcloth*. And in the 12 Chap. v. 6. 'tis said, that *the Woman fled into the Wilderness, where she had a place prepared of God, to be fed there 1260 days*. And in the 14th verse of that Chapter, She is said to be there fed, *for a Time, Times, and half a Time*. And chap. 13. v. 5. 'tis said, *power is given unto the Beast to continue forty and two Mon'ths*. From all which we are to observe,

(1) That the 42 Mon'ths, and 1260 Day's are one and the same thing. Because according to the *Greeks*, whose language the *Revelation* was written in, every Mon'th contained thirty day's, and 42 times thirty make 1260.

(2) That one Time, Times, and half a Time, are one year, two years, and half a year, which making three years and a half, amounteth just to forty and two Months; and to 1260 Day's.

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(3) That whereas it is expressly said, that power was given unto the *Beast* to continue 42 Months; this declareth his Duration, during the Time that the *Gentiles* shall tread the holy City under foot, and during the Time that the Woman shall be in the Wilderness, where she is to be fed, while that the *Witnesses* prophesie clothed in Sackcloth.

(4) That the 1260 Days, are not to be taken *literally* for common Days, but *Mystically* for so many years. This we cannot doubt of, when we have considered, that Days are applied so in the Books of the Prophets. In the 4th Chap. of *Amos* v. 4. the Prophet bids them bring their *Sacrifices and Tyths* after three Days, i. e. after three years, as our Translation rendreth it. And in the 9th of *Daniel* x. 24. the seventy weeks are put for Weeks of years, which make 490 years. And in *Ezek.* chap. 4. v. 4. 5. God saith to the Prophet, Lie upon thy left side, and lay the iniquity of the house of Israel upon it, according to the number of the days that thou shalt lie upon it, thou shalt bear their Iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days. I have appointed thee a day for a year.

According then to the Style of the Prophets, which is that of *St. John* in the *Apocalypse*, the Reign of the *Beast* is to continue 1260 years. And this is a definite Number, because broken Numbers are in the Scripture put always for definite Numbers, as well as they are so used among the *Latines* and the *Greeks*.

So that it is certain, that the Reign of *Antichrist*, which is the same with that of the *Beast*, is to last 1260 years, and neither *more* nor *less*.

The *Doctors* of the *Romish Church*, pretchd that this Reign shall endure only *three years and a half*. And it is their Interest to defend that opinion, that they may thereby withdraw the eyes of men from the *Pope*. But in this they commit two gross mistakes. (1) In that they take the 1260. *days* of *Saind Iohn* for *natural* day's; whereas they should understand them of *Mystical* days, according to the custom of the *Prophets*, which we have proved. (2) In that they suppose that *Antichrist* will be only a *single person*; whereas he is a *Succession* of *persons* that make war against the *Gospel* of *Jesus Christ*.

This the alone passage of *St. Paul* in his *second Epistle* to the *Thessal.* chap. 2. is sufficient to demonstrate. The *Papists* are at an accord with *Protestants*, that the *Son of perdition*, who sitteth in the *Temple* of *God* as *God*, and who exalteth himself above all that is called *God*, is *Antichrist*. Now this *Son of perdition* is not considered by *St. Paul* as a *single person*, but as a *Succession* of *persons* in one and the same *Seat*. This doth evidently appear, by the opposition which the *Apostle* makes betwixt the *Son of perdition*, and him who bindeth him from appearing, whom he designeth by him who now letteth. All are likewise agreed, that *St. Paul* intends by him that letteth, the *Roman Emperor*: but now by that *Emperor*, he could not design one *Emperor personally*, but

he understood *all* the Emperors *collectively* that were to succeed, till the time that they gave their room to the Son of Perdition. And in the same manner is the Son of perdition to be taken. He is not to be understood *personally*, but *collectively*, for all those who should successively possess that Seat.

And why should they be unwilling that *Antichrist* should signify the Antichristian Empire under a Succession of so many Heads; seeing according to themselves the Name of St. Peter, designeth all the Popes and the *Papal* Empire? That verse of Pope Gregory VII. is generally known.

*Petra dedit Petro, Petrus Diadema Rodolpho.*

And why is it, that since the time of *Sergius II.* when the custom begun of the Popes changing their Names on the day of their Election, no one Pope hath assumed the name of *Peter*? There can be no other reason assigned for that conduct, but that all the Popes, in the quality of *Supream Bishops*, pretend to be *Peter*. And that therefore it would not only be a needless, but an useless and an absurd thing to take upon them the name of *Peter*. For it is to the Popes, as that of *Pharaoh* heretofore, which was a common Name to the *Kings of Egypt*.

## XXVIII. ILLUSTRATION.

*Of the time, when the Beasts Reign, or  
the Papal Empire began.*

IT seemeth long to *Protestants*, and to a great many others, that they do not see the End of the *Beasts* Reign. And they have reason to be weary, seeing the Tyranny of old *Babylon* was not near so severe to the Children of *israel*, as that of new *Babylon* is to them. Therefore they do earnestly enquire when the Reign of the *Beast* began, that having discovered when it commenced, they may know how to mark when it shall end.

The Spring of *Nile* was unknown for many Ages, and furnished occasion to the warm disputes of Philosophers. But it is at last discovered by Travellers, and all those Disputes are ceased. It is much the same, about the beginning of the *Antichristian* Empire, or the *Beasts* Reign. The Learned are divided about it. Some have placed it in *Gregory* the Great; others in *Boniface* that succeeded him; and a third sort have raised it to the *eleventh* Age, and have sought for it in *Gregory VII*. Yea there are others, who do assert it to be as unknown, as the Source of *Nile* was heretofore.

But I do think that I have discovered it,  
M 3 by



by a *Voyage* I have made through the Lands or Antiquity; that is, by means of the light of the Sacred Scriptures, and through the assistance of History. And that I might succeed in this undertaking, I have made the following observations.

(1.) That the *Antichristian Empire*, or the Reign of the *Beast*, consisteth in *three* things. In *Errors* in Doctrine, in *Idolatry* in Worship, and in *Tyranny* in Government.

(2.) These *three* corruptions did not steal into the *Christian Religion* together and at once, but separately, and one after another. *Error* was the first that crept into Christianity. *Idolatry* followed Error. And *Tyranny* thrust it self in under the favour of Error and Idolatry.

(3.) The *Time* which St. Paul fore-tels of the falling out of an *Apostacy*, 1 Tim. 4. 1. is the time of the manifestation of *Antichrist*. Now that Apostacy hath *two* Characters. One is the *forbidding of Marriage*. The other is the *commanding to abstain from meats*, created to be received of them that do believe.

(4.) St. Paul having drawn the portraiture of Antichrist, whom he stileth the Son of Perdition, 2 Thess. chap. 2. he addeth, v. 6. Ye know what withholdeth, that he might be revealed in his time. Now the Apostle could understand nothing by that which withholdeth but *Heathenism*; for the Bishop of Rome could not raise himself to any grandure, so long as the *Empire* continued *Pagan*. The Apostle subjoineth, For the *Mystery of Iniquity* doth already work; only he who now letteth, will let, until he be

*be taken out of the way.* By him who letteth he plainly intends the Roman Emperor, who so long as he continued Pagan, hindred *Antichrist* from declaring himself; but as soon as he became *Christian*, suffered him to rise and advance; partly by the immoderate bounty he exercised towards the *Bishop of Rome*; partly by increasing his Authority, instead of leaving it within the bounds which he found it; partly by granting him the Title of *Supream Bishop*; and lastly, by withdrawing from *Rome*, and yielding that place to that *Bishop*, through his retirement to *Ravenna* and *Milan*.

(5.) From the time that *Constantin*, the first *Christian* Emperor, began to hold *Oecumenick*, or general *Councils*, which were constituted of the *Bishops* of the whole *Empire*; these *Councils* contributed to the Exaltation of the *Bishop of Rome*. So that *Gregory I.* spake according to his interest, when he said, that he had the same regard for the 4. *Councils*, viz. of *Nice*, *Constantinople*, *Ephesus*, and *Calcedon*, that he had for the four *Gospels*. Which was a plain *Blasphemy*, and very suteable to *Antichrist*.

(6.) *St. John* delivereth the Explication which the Angel gave of the *Vision* of the 17th Chapter v. 12. in these Words: *The ten Horns which thou sawest, are ten Kings, which have received no Kingdom as yet; but receive power as Kings one hour with the Beast.* For we are not to seek for these *Kings* in the *Eastern Empire*, that continued until the *Turks* became Masters of it, which is something more than two hundred years; but we are

to seek for them in the *Western* Empire. And the reason of it is, because there were not several *Kingdoms* formed out of the ruins of the *Eastern* Empire, as there have according to the Terms of the Vision been formed out of the *Western*. We are not to confine ourselves positively to the number of *ten*; seeing that number is taken *indefinitely* in the *Revelation*. Thus *chap. 2. v. 10.* the tribulation of *ten* days that is spoken of, is to denote a long *persecution*. All that is essential to be remarked is, that these *ten* Kingdoms, or Sovereignities are formed out of the ruins of the *Western* Empire. Which *Daniel* says positively, *chap. 7. v. 24.* as well as *St. John*, who from the Angels Interpretation of the Vision, saith, that *the ten Kings receive their power in the same hour with the Beast.*

After these observations from *Scripture*, it will be of advantage to consider the following matters of Fact, which are all expressly recorded in *History*.

It was in the *fourth Age*, that the *Fasts & Abstinences* of the *Montemists* came to be received in the *Church of Rome*: And in that Age *Pope Syricius* condemned the *Marriage of Priests*.

It was in the *fourth Age* that *Pope Mark* wrote Letters to *Anastafius* and to the *Bishops of Egypt*, in these words; *The Church of Rome hath always been without a fault, and through the grace of God, and the protection of St. Peter, for ever shall be so.* Which words favour both of *Idolairy* and of *Blasphemy*.

'Twas in the *4th Age*, that the 2. *first Councils*

cils of *Nice* and *Constantinople* were held, as those of *Ephesus* and *Chalcedon* were kept in the *fifth*. And although as these *Councils* did not greatly exalt the *Bishop of Rome*, we may truly say, that they opened a way, and served as a *Bridg* to the following *Councils*, which have made it their business to advance the *Pope* to what he is at this day.

'Twas in the *fourth Age*, that the *Emperors* embraced the *Christian Religion*, that they were so liberal to the *Bishop of Rome*, and that they stript themselves of the dignity of *Supream Pontiff* in favour to him. From the time of *Julius Cesar* they had always retained it, that they might thereby render their persons sacred and inviolable. 'Twas the *Emperor Gratian* that surrendred it, and since that time none of his *Succeffors* have claimed it.

'Twas in the *fifth Age* that the *Emperors* withdrew from *Rome*, and chose *Ravenna* and *Milan* for their residence.

'Twas in the beginning of the *fifth Age*, that the *Western Empire* was destroyed by the *Barbarians*, and that, out of the ruins of it, they formed several *Soveraignties* in *Germany*, *Gaul*, *Spain*, and *Italy*.

'Twas in the *fifth Age*, that in order to allure the *Pagans* to *Christianity*, the *Church* espoused many of their *Ceremonies*; such as the *Invocation of Saints*, the *Worship of Images*, the *Veneration of Relicks*, and *Prayers for the dead*.

'Twas in the beginning of the *fifth Age*, that *Pope Innocent I.* defended the *Right of Appeals* to the *Sea of Rome*.

Finally, it was in the *fifth Age*, that the Controversy between Pope *Leo I.* and other *Bishops*, about the matter of *Appeals*, was in the most solemn and authentick manner, that the *Bishop of Rome* could desire, ended and determined in his favour. When the two Emperors *Theodosius* and *Valentinian* granted unto him, and issued out an *Edict* in the following terms: *We by this perpetual Edict, have ordained, that no Bishop, whether they be of Gaul, or of any other Provinces, shall contrary to the ancient customs attempt any thing hereafter, without the Authority of the venerable Pope of the Eternal City. But that whatsoever the Authority of the Apostolick See shall ordain, shall be submitted to by all others as unto a Law. So that whosoever of the Bishops having appealed, shall neglect to appear at the Tribunal of the Roman Bishop, shall be obliged to appear before the Governor of the Province where he lives; provided always, that whatsoever things our Sacred Predecessors have granted to the Church of Rome, shall be unchangeably and universally preserved.*

We need go no farther in order to seek for the birth of the *Antichristian Empire*, or to find the fatal Date where the *1260. days* or the *42. Months*, of the continuance of the *Beasts Reign* doth begin. For in what is already mentioned, we find every thing that goes to the constitution of *Antichristianism*, namely, *Error in Doctrine*, *Idolatry in Worship*, and *Tyranny in Government*. Forasmuch as we find the *Roman Church* at that time guilty of *Forbidding Marriage*, and of *Commanding*

to abstain from Meats, which are the two characters of the Apostacy fore-told by St. Paul. And because we find her defiled with prayers for the dead, with the Worshipping of Images, with the Invocation of Saints, with the veneration of Relicks, and brought into a subjection to a Bishop, who was by an Imperial Edict established Sovereign Judg of all other Bishops within the Circle of the Roman Empire.

That Edict was published anno 445. in favour of Leo I. and of his Successors. It is then in that year at the soonest and at the latest also, that we are to fix the fatal Epoche of the birth of the *Antichristian Empire*, and consequently may hope to see the End of it, in the year 1705. For if unto 445. which was the year of the Edict of *Valentinian* and *Theodosius*, there be added 1260. the total will be 1705. And if from 1705. there be subtracted 445. the Remain will be 1260. which is the time of the duration of the *Beasts Reign*.

The Historian *Florus* hath considered the *Roman Empire* passing through the different Ages and periods of human life, and according to that Idea, he hath marked the Birth and Infancy of that Empire under Kings; its youth from *Brutus* and *Collatinus*, who were the first Consuls till the time of *Appius Claudius*; its Manhood from *Appius Claudius* till the time of the Emperor *Augustus*; and its Old Age from *Augustus* till the time of *Trajan*, under whose Reign that

Historian lived, and under which he says; that the *Empire*, tho' verging to a decrepitness, bestirred it self as if it had been grown young again.

We may very rationally form such an Idea of the *Papal* or *Antichristian* Empire. But we may according to the Scripture go a little further than the Historian *Florus* hath done, and ascend to the very *Conception* of this *Antichristian* Kingdom. For it was conceived in the time of *St. Paul*; because he writes to the *Thessalonians* 2 Ep. chap. 2. v. 7. that the *Mystery of Iniquity did then work*. It was then as an *Embryo* and a *Fœtus*; but it began to stir in the second Century, when *Victor* the Bishop of *Rome*, upon a very frivolous occasion, namely, about the day on which *Easter* should be kept, Excommunicated the *Churches* of *Asia*; but he was too feeble to continue and justify what he had done. After the conversion of the *Emperors*, who chose to bring *heathenish Superstitions* into the *Church* in order to facilitate the conversion of the *Pagans*; *Antichristianism* began to acquire considerable strength, and strove to come into the world and to shew its head. Especially when Pope *Mark* in the 4th age wrote those bold and blasphemous letters which we have mentioned, and when *Innocent* I. made that bold effort in reference to the matter of *Appeals*, whereof he claimed to be Judg. But yet *Antichristianism* did not openly appear nor come abroad, because it had not the assistance of the *Secular* power to midwife it into the world. It was then



then born and came into the world, when the two Emperors *Theodosius* and *Valentinian* came in to its succour; and when by an *Edict*, wherein these two Emperors joined and exerted their Authority, the Bishop of Rome was established Sovereign Judge of all Bishops.

Since that *Edict*, it hath been always growing. Its *Infancy* was from *Leo I.* until *Boniface III.*, who improving the favour of the Emperor *Phocas*, boldly assumed the Title of *Universal Bishop*, which his predecessor *Gregory I.* durst not challenge, because that *Iohn* Bishop of *Constantinople* had taken it before him. Its *youth* was from *Boniface III.* until the time of that famous *Hildebrand*, called *Gregory VII.*, under whose *Papedom* it arrived at its *manly State*. For to this day there was never a *Pope* more haughty, nor a *Tyrant* more terrible, than he was. He brought *Henry IV.* to come and demand pardon of him in the Castle of *Canoss*, where he made him attend *three* whole days without shewing the least regard to his dignity, and when he had admitted him to audience, treated him with the like haughtiness, that the most absolute Master would treat the meanest domestic Servant. Its *Manhood* extended from thence until the time of the great *Schism* which endured 50 years, and was at last ended by the *Council of Constance* in the year 1415. And then began its *Old age*, which is now so far advanced, that it may be said to be decrepit, and extremely feeble, and to have as it were one foot in the Grave.

## XXIX. ILLUSTRATION.

*Of the Destruction of Gog and  
Magog.*

## REV. CHAP. XX.

V. 7. *And when the thousand years are expired, Satan shall be loosed out of his prison.*

V. 8. *And shall go out to deceive the Nations, which are in the four quarters of the Earth, Gog and Magog, to gather them together to Battel; the number of whom is as the Sand of the Sea.*

V. 9. *And they went up on the breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City: and fire came down from God out of Heaven and devoured them.*

V. 10. *And the Devil that deceived them, was cast into the lake of fire and brim-stone, where the Beast and the false Prophet are, and shall be tormented day and night, for ever and ever.*

**T**He destruction of Gog and Magog being not to arrive until after the imprisonment of Satan for a thousand years, and till after the *Millennian* peace of the Church, we cannot discourse of it otherway's than by conjecture.

This prediction is unquestionably the same with that of *Ezekiel*. For there hath not hither-

to been any Defeat like unto that , which *Ezekiel chap. 39.* relates concerning *Gog and Magog*, which he representeth to be such, that they shall be *seven Months in burying their dead Bodies*; and that the *fire in which their Arms are burnt*, shall last *seven years. v. 9, 12.* Since *Ezekiel's* time until this day, there hath been seen nothing proportionable unto it, nor any thing in the whole known world that comes near it. This then being a *Sealed Prophecy*, we must wait for the sense of it till it come to be accomplished. Nor will it be fulfilled until after *Satans* Imprisonment and the *Churches* rest for a thousand years; and until after the ruin of the *Beast* and the false *Prophet*, who are in this *Vision* supposed to be in the *lake of fire and brimstone*. So that it is highly probable, that *St. Iohn* doth only repeat the prophecy of *Ezekiel*.

For as *Ezekiel* doth not relate the Destruction of *Gog and Magog*, until after he had described the Resurrection of the Church of *Israel*; so *St. Iohn* doth not treat of this Affair, till after the description of the *Church's* re-establishment, and of her peace for a 1000 years.

And as *Ezekiel* represents the people of God, before they came to be assailed by *Gog and Magog*, as a People that were in the enjoyment of an entire peace, that dwelt void of fear, and who had neither Walls, nor Gates, nor Barrs, and who without being troubled lookt after their Herds and their fields; so *St. Iohn* do's in the same manner

ner represent the Peace of the *Chuerh*, before the breaking out of the War which *Gog* and *Magog* were to be engaged in.

Finally, As *Ezekiel*, after he had recounted the Defeat of *Gog* and *Magog*, describes the *Mystical Temple*, and with that finisheth his *Prophecie*; so *St. Iohn*, after he hath recited the destruction of *Gog* and *Magog*, describes the same *Temple* which *Ezekiel* had described, and which is nothing else save the *Church* and *Mystical Temple* of the Son of God, and with that he finisheth his *Apocalypse*.

If it be demanded, who these *Gog* and *Magog* are? I answer, that it appears by *Ezekiel*, that they are a people on the north of *Judea*, as the *Tartars* and *Scythians* are. And in all likelihood they and others sprung from them, are the people, who being deceived by *Satan* loosed out of his prison, shall raise the most dangerous *War* against the *Church*, that she ever met with; and that therefore God shall deliver her after a more illustrious manner, than ever he had done before.

### XXX. ILLUSTRATION.

*Of St. John's Offence, in falling at the Angel's feet to Worship him.*

REV. CHAP. 19.

V. 10. *And I fell at his feet to Worship him;*  
and

and he said unto me, see thou do it not: I am thy fellow servant, and of thy Brethren that have the Testimony of Jesus; Worship God: for the Testimony of Jesus is the Spirit of prophesie.

Seeing the Angel reproveth *St. Iohn*, for having cast himself at his feet; it must needs be that that *Apostle* had therein done amiss. Otherwise the fault were in the *Angel* in rebuking that as a sin, which was an action that ought not to have been blamed. Which is a thing that we are neither to say, nor to think, of an Angel of light.

But what was this fault of *St. Iohn*? Can we say that he failed in reference to the Law and to matter of Right? Certainly this *Apostle* was sanctified to the knowledge of the Truth, by that Spirit which inspired him in his divine Writings; yet sanctification being not perfect save in heaven, there is no danger in confessing him to have been liable to infirmities, and the rather because he himself saith, *1 Epist. chap. 1. v. 8.* that if we say that we have no sin, we deceive our selves, and the truth is not in us:

Nevertheless, seeing that if *St. Iohn* had failed in matter of Right he must have been guilty of *Idolatry*; a thing he was not capable of committing, neither as he was a Jew by his birth; and less as he was a *Christian*, who had received a greater measure of the light of Grace; and least of all as he was an *Apostle* that had preached against *Idolatry*, and who had shut up his first *Epistle* with that Exhortation, *Little children, keep your selves from Idols:*

it is therefore safest to say, that he failed in matter of *Fact*, and that being struck with the luster of the *Angel*, he took him for one of the *Persons* of the Godhead ; for which the *Angel* doth rebuke him.

And what the *Angel* saith in his reprehending of him, do's plainly favour this account. *See thou do it not, say's he, for I am thy fellow servant, and of thy Brethren that have the Testimony of Iesus: Worship God.* The *Angel* saw that he took him not for a *Creature*, but for the *Creator*. For he doth it in the same manner, that *St. Paul* and *Barnabas* reprehended the *Lycaonians*, *Act. 14. 15.* when they would have sacrificed to them as unto *Iupiter* and *Mercury*; *why do ye these shings? we also are men of like passions with you.*

The Relapse of *St. Iohn* into the same fault *chap. 22. v. 8.* for which he was again rebuked; do's invincibly prove that his sin was a faileur in matter of *Fact*. For who can with any probability believe, that *St. Iohn* would have worshipped a creature, if he had known him to be such? or who can think but that if the *Angel* had thought so of him, he would have rebuked him with greater severity than he did? Whereas even upon that miscarriage, he contenteth himself with producing the same reason a second time, thar he had alledged unto him before.

That which the *Angel* addeth; *for the Testimony of Iesus is the Spirit of Prophecy;*

is nothing but an Illustration of the reason which he had assigned for not suffering *St. Iohn* to worship him; namely, *that I am thy fellow Servant*. For it is all one as if he should have said, the *Testimony of Iesus*, which is in *thee*, as an *Apostle*, is the same thing with the *Spirit of Prophecy* that is in *me*. We are equal, and therefore you deceive your self, in taking me for an object which ought to be worshipped.

The *Bishop of Rome* is not so Scrupulous as the *Angel* was, nor do's he carry it after that manner; forasmuch as upon the day of *his Election*, he suffereth himself to be set upon the high *Altar*; where he is worshipped by all the *Cardinals*, and by all the *people*. By which we come to know, what agreement there is between the *Bishop of Rome*, and an *Angel of light*. And that there is a great deal more betwixt *him* and the *Angel of Darkness*, that had the impudence to require of *Iesus Christ*, that he should fall down and Worship him.

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## XXXI. ILLUSTRATION.

*Of Christ's directing his Epistles, and his  
Revelation to the seven Churches.  
And why?*

**A**fter that we have explained all the *Visions* of the *Apocalypse*; we are not to forget to inquire the Reason, why Jesus Christ judged it convenient, to direct it together with the Epistles, particularly to the *seven Churches*, of *Asia*, *Ephesus*; *Smyrna*; *Pergamus*; *Thyatira*; *Sardis*; *Philadelphia*; and *Laodicea*.

There is unquestionably a Mystery in it, that Jesus Christ should direct this divine Book to *Seven Churches*, neither to more, nor to fewer. For (1) the number *seven* is a *Mysterious Number* through this whole *Book*. It signifieth the universality & the fulfilling of all Times; as appeareth by the consideration of the *seven Seals*, the *seven Trumpets*, and the *seven Vials*. Because that number denoteth the whole Train of things, which the *Seals*, *Trumpets*, and *Vials*, fore-tell are to come to pass till the very destruction of the *Antichristian Empire*.

(2) Christ appeareth having in his hand *Seven Stars*, which are the *Seven Pastors* of the *Seven Churches*, and walking in the midst of *Seven Candlesticks*, which are the *Seven Churches* that we have mentioned. But why *Seven*? Doth he not promise to be the Protector but  
of

of these *seven* Pastors, and the Overseer and Defender but of these *Churches*?

(3) There is a Conformity between *that Vision* in the *first Chapter*, and *those* of the *seven Seals*, and of the opened *Book*. For we there find the same pomp, the sound of a Trumpet, and the glorious presence of our Saviour in the midst of his *Church*. And withal, he appeareth there walking in the midst of the *seven Candlesticks*, and sitting in the midst of the *four living Creatures* and the *24. Elders*. By which conformity we are given to understand, that this *first Vision* is of equal weight, and of an equal extension with all the *other*. And that this of the *Seven Churches* reached to the End of the world, as all the following together do.

(4) Jesus Christ saith to *St. John*. *v. 19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter*. Which is as much as if he had said, *write*, not only things which concern the *Churches* that are mentioned, and which ought to be instructed as these are; but which also concern *all Churches* to the End of the world, and whereof the *seven* that are named are a model and Type.

(5) The *Epistles* which Jesus Christ directeth to the *seven Churches*, do contain Instructions and Reprehensions, which agree unto and exactly express all the different and several conditions, in which the *Christian Church* will be found until the end of the world.

The

The State of the Church of *Ephesus*, doth lively represent the condition of the *Primitive Church*, where Truth prevailed, and where at the last, the decay of Charity became a disposition and a step to a more doleful State. Whosoever well considers what is said to the Church of *Ephesus*, will therein find the condition of the *primitive Church*, painted forth to the life.

That of *Smyrna*, represents the State of the Church during the *fourth* and *fifth* Ages; wherein *Arianism* had the upperhand; and wherein the *Orthodox* were outrageously persecuted. That is the *Tribulation of ten days*, wherewith *Smyrna* is threatned; not the *ten* persecutions, of which that of *Diocletian* was the last.

That of *Pergamus*, hath a reference to the time when *Antichrist* sitteth in the Temple of God, and when the Church of God is hardly visible, through her dwelling, as the Church of *Pergamus* did, where *Satan* had his Throne.

That of *Thyatira*, hath a great conformity to the condition of the Church, when *Antichrist* both begun to fall, and begun to raise himself again. According to the Testimony given by our Saviour to that of *Thyatira*, *Thou hast not the Doctrine of Jezebel, and thou hast not known the depths of Satan.*

That of *Sardis*, hath a resemblance to the *Reformed Church*, degenerating and falling into corruption of manners. *Thou hast a name that*

that thou livest, and art dead. Yet thou hast a few names, which have not defiled their Garments.

That of *Philadelphia*, is a protrature of that of the Church when She shall be perfectly Reformed; when *Sion* shall be perfectly re-established; when the alone Key of *David* shall open and shut; when the voice of *Iesus Christ* shall be perfectly followed; and that both with respect unto manners, and to faith. This is the State wherein the Church will be during the time of the *Millennian Reign*, whereof we have before spoken.

Lastly, that of *Laodicea*, is a Mirour wherein we may behold the State of the Church towards the End of the world. When zeal shall have become cold, Charity scarce to be found, and corruption shall abound and be universal, and thereby draw upon the world that Deluge of Fire, which shall give a renovation unto it.

These *Reflections* do shew us the reason, why the Lord directed the *seven Epistles*, and all the *Visions* of the *Apocalypse* of *St. John* precisely to the *Seven Churches*.

But it is matter of surprise, that *Iesus Christ* hath made no mention, nor spoken one word of the Church of *Rome*, nor of the *Pope*. How comes it to pass, that he forgets his *Vicar*, and the Mother of all Churches, which either have been, or are to be to the end of the world? How comes he to be unmindful of the *Apostolick See*; of the *Seat of Infallibility*; of the alone Fountain of all lawful Vocation and Mission, and of the Centre of Religion? For seeing  
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the Lord, the Son of God, is not man that he should lye, or the Son of man, that he should repent; it is the more remarkable that he should have forgot, (in a *Book* purposely writen, to mark out the destiny of the *Church*, and to distinguish her from *Babylon*) *points*, which according to the *Roman Catholicks*, are *fundamental*, and such as men cannot be ignorant of without hazarding Salvation. So that now it is not possible, that the *Church of Rome* should be what She pretends. O that God the Father of Mercy and Light, would remove from the hearts of men, the vail of prejudices and passions, that all *Christians* may come to see the danger of maintaining *Communion* with the *Romish Chureh*, the necessity of *Reformation*, and the Conformity of the Worship, which *Protestants* render unto God, with the sacred and inviolable *Rule* of the *Gospel*.

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F I N I S.

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A  
D E F E N C E  
OF THE  
ILLUSTRATIONS

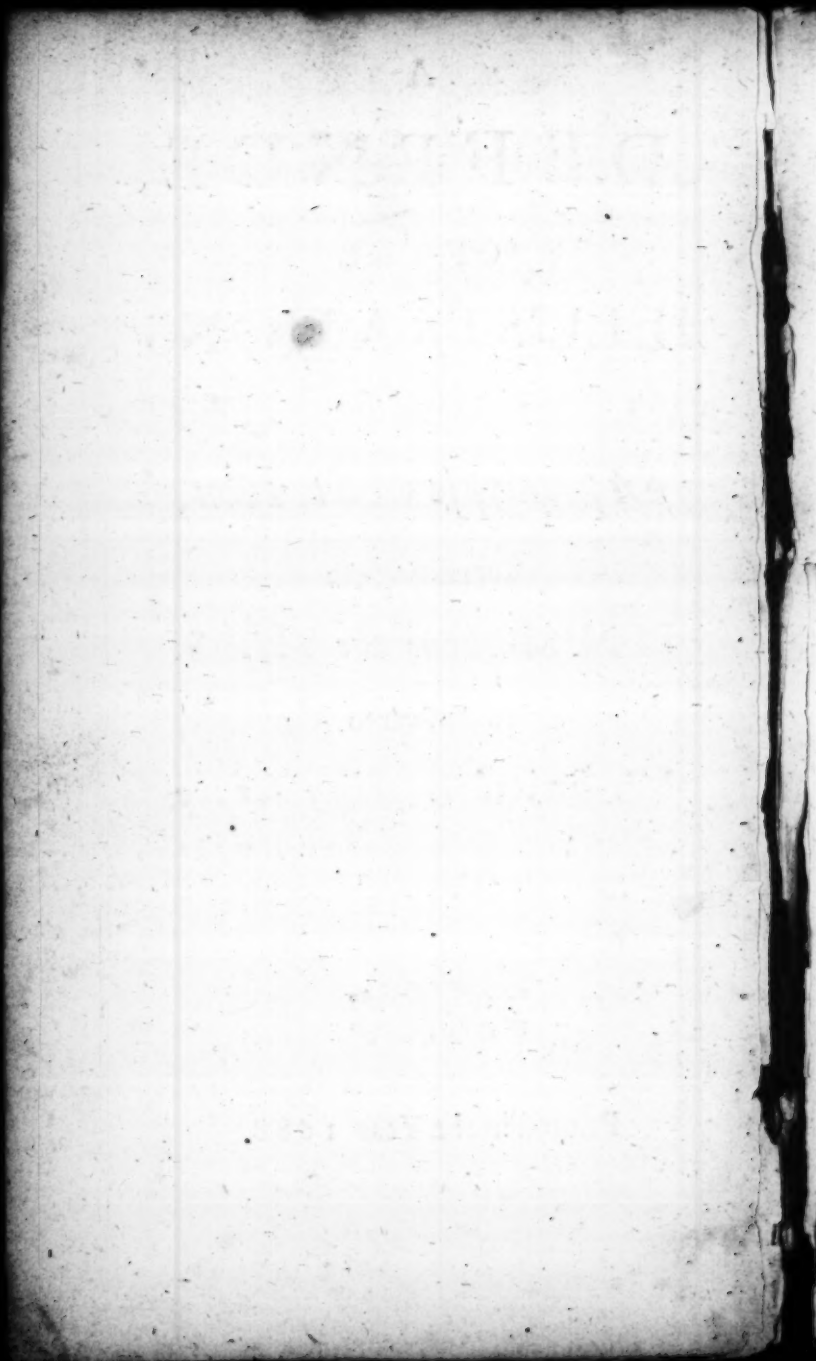
Upon the  
*Apocalypse of St. Iohn,*

Concerning the  
EFFUSION *of the* VIALS.

In Answer to  
M<sup>r</sup>. Jurieu's *Apology for the*  
*Accomplishment of the Scripture-*  
*Prophecies.*



Printed in the Year 1688.





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The  
P R E F A C E.

**T***Were to be wished, that all who publish their Meditations upon the Revelation, were found to agree in their Explication of that Divine Book, as much as they do in their Exposition of the other Sacred Writings. But how desirable soever this be, it hath not hitherto come to pass. And an uniformity of Opinions about the sense of Prophecies, whose Accomplishment is yet to come, is no less impossible to Interpreters, that are not divinely inspired, than the knowledg of those future things is which they do predict.*

*So that it is not strange, that Mr. Jurieu in his Accomplishment of Prophecies, and the Anonymous Author in his Illustrations upon the Apocalypse, do not universally accord; and that in their Exposition of the 16. Chap. they are found to contradict one another. Nay it would be a kind of miracle, should they*

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upon

## THE PREFACE.

*upon the many various subjects of the Revelations of St. John, be found in all things to have the same sentiments.*

*But possibly some will be surprised, that two Reformed Divines should write against one another. And probably some may not only be surprised, but scandalized, throw their seeing two Brethren differ, and throw an apprehension that the Papists may draw some advantage from their disagreement.*

*And it must be acknowledged, that if mens surprise at their difference should have that effect; it had been a thousand times better, that both those Authors had forever concealed their thoughts, than to give the least matter of scandal to their Brethren, by publishing of them.*

*The design therefore of this Preface, is to obviate these two difficulties, and to justify not only those two Antagonists, but all others who may embark in this quarrel by espousing the one side or the other.*

*As to the first difficulty, I do affirm, that if any are offended at the seeing two Reformed Divines write against each other, in the Exposition of the 16. Chap. about*

## The PREFACE.

*about the Effusion of the Vials, the Offence is taken, and not given. And I do withal maintain, that 'tis lawful for every one in his Exposition of Prophecies, to pursue that way which seems best unto him. If in his Explication he contradict any Article of Faith necessary to Salvation; I do confess, that in this case all men have reason to be offended with him, who shall by his Interpretations overthrow any of those Articles; and they have cause to treat that Expositor as an Innovator, and to disclaim his Exposition as a Heresie. But which Article of Faith is subverted, or so much as opposed, or any ways injured, by the either saying, that the Vials are poured out, or that they are not poured out? Mr. Jurieu apply's all the Events since the tenth Century to the Vials, as if they had been all this while pouring forth; and the Anonymous Author of the Illustrations applieth them to the Trumpets, which have sounded; and not to the Vials, which he believes to be still to be poured forth. Now what Article of Faith is either gain-said, or wronged, by these two different Expositions?*

## THE PREFACE.

*But one may say, that it will at least beget a Dispute about the Explication of a Book, which all Christians ought to pay a deference unto, as a Divine Book; and a Dispute, which being begun at such a conjuncture as that wherein we are, may in all probability not have a good issue.*

*Whereas on the contrary, this Dispute will stir up the Curiosity of divers Adversaries, who by coming to read these two Works, will from thence learn very important Truths, which they are yet ignorant of. They will thereby understand, that the Pope, whom they worship as a Deity, is the Original Picture of the Son of perdition, who is Antichrist; that the Papal Empire is the Portraiture of the Beast with two Horns; that the Romish Church is the Picture of Babylon the Great; that the spirit of persecution, that reigneth in the Papacy, is that of the Dragon and of Satan; and that suffering has been the character of the true Christian Church for above these 1500. years. Moreover, this Dispute will influence many to Read and Study the Revelation, who usually read no more of it but  
the*

## The P R E F A C E.

*the three first Chapters, being afraid to look into the rest. Finally, this Dispute will beget Emulation, and give occasion for new discoveries, and for the making of new Systemes.*

*I am not ignorant what the Illustrious Moros heretofore said in his Eloquent Panegyrick upon Calvin, namely, that that great man had Expounded all the Books of the Scripture except the Revelation, which his not doing of, was an excellent Commentary. This is a piece of wit, where we may see an ingenious draught of the Eloquence of that admirable Orator; but the Theologues of our time ought not to be discouraged by the Example of the incomparable Calvin. We know that Doctor, who had written so many other learned Commentaries, was capable to have explained the Revelation, as well as he had done other Prophecies. And if he did it not, 'twas either because he thought he could employ his time better; or because he had designed to do it before he should die; which his dying so soon, hindred the Execution of, which hapned when he was but 5 years old, or a few days over. 'Tis to be hop'd, that this Dispute will cause many through Emulation, to lay out*

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*their*

## THE PREFACE.

*their labours upon this Divine Book. For tho they who have preceded, have for the most part been incomparable men, both by reason of the profoundness of their Learning, and the greatness of their wit ( except the Author of the Illustrations, who is and will alway be unworthy to be named ) yet there is ground to hope that they who come after, will see a great deal farther than the former have done, as a Pygmee mounted on the shoulders of a Giant, is able to see farther than the Giant himself. And is not all this of more considerable advantage, than all the Scandal can be of prejudice, that some curious Spirits have taken at the Dispute between Mr. Jurieu and the Anonymous Author?*

*And as to the advantage which some fear this Dispute will afford the Papists; both the Catholicks that expect benefit by it, and the Reformed that fear it, will find it to be only chymical, and not real. Therefore I must again repeat, that it is not about an Article of Faith that these disagreeing Authors contend. To say the Vials Are poured out, or that they are Not poured out, do's equally leave the Reformed Doctrine in its perfection and integrity. And  
how*

## THE PREFACE.

*how Learned soever he may be, and how much soever conversant in the Art of Sophistry, that attacks the Reformation from thence, he will not be able to make the least breach upon it.*

*Would it not be extreamly pleasant, to see a Doctor carrying the Mark of the Beatt, libellously triumphing by reason of this Dispute betwixt two Protestants; and in the mean time taking no Notice of all those Sections, where both these Author's do unanimously and demonstratively prove, that the Church of Rome is Babylon the great; that the Papal Empire is the Beast with two horns; that the Pope is the Son of Perdition, the False Prophet, and the seventh Head of the Dragon; and that the City of Rome is the Seat of the Beast? Herein both the Authors have just matter of glorying; and as for that little difference between them concerning the Effusion of the Vials, they have ground enough for Reprisals, and a large field for recrimination upon the account of the difference betwixt the Jansenists, and the Molinists; and between the Theologues of Italy, and of other places upon the one hand, and those of France*

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upon



## The P R E F A C E.

*upon the other, who have made a Sacrifice to Louis the great, of the Infallibility of the Pope, of his Supremacy over Councils, and of his power over that Sovereigns Person & Temporal Rights. That I may not speak of an infinite number of differences amongst Papists in reference to other Subjects. And these are all fundamental points in the Romish Religion, and in reference to which they cannot differ without one side's falling into Heresie. But whether a Reformed Divine believe the Vials to be already poured out, or believe that none of them are yet poured out, he is in both cases equally Orthodox, and the Reformed Religion is by reason of none of them lyable to be impeached.*

*So that I may conclude, that this Dispute, if it be rightly apprehended, can do no prejudice, and that it is of advantage upon many accounts, that the Anonymous Author should defend his opinion about the Non-Effusion of the Vials, which Mr. Jurieu hath attack'd in his Apology. And this he intends to do as becomes a Reformed Divine, and as a Lover of peace; so that all who read his Defence shall have cause*

## The P R E F A C E.

*to be satisfied, except it be such whom Interest and a false Zeal keep united to the Papal Religion. He were neither an honest nor a Wise man, who maintaining the Non-Effusion of the Vials, should from thence take occasion to vent his passion against a Writer, whose labours are of wonderful Edification to the whole Protestant Party. So that if there occur any Expressions which may seem somewhat rude, as 'tis not true, it is false, and a few more of that Kind; he doth declare, that they are only intended against the matters in debate, and that he would not have used them, were they not customary Terms in all Polomical writings, and did not the common usage render them necessary and in a manner inevitable.*

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Mr. *Beverly* in his *Scripture-Line of Time*, in *Quarto*, printed at *London* 1684. speaking of the *Vials*, page 187. says:

**B**Ut that we may know they are not yet begun, whenever they begin, they move with so swift a Course, that it is impossible there should be any delay in them after they are begun, or that any of them should be enter'd, and not all of them in their Order Swiftly pour'd out.

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A  
DEFENCE  
OF THE  
ILLUSTRATIONS  
Upon the  
APOCALYPSE,  
Of St. JOHN, concerning the Ef-  
fusion of the Vials.

**M**R. *Jurieu* having in his *Accomplishment of the Scripture-Prophecies*, asserted the first *Six Vials* to be already poured out, and that the *sevenish* hath been pouring forth all along since *Luther's Reformation*; he could not indure that the *Anonymous Author* of the *Illustrations upon the Revelation*, should endeavour to prove, that all the *Vials* are still full of the wrath of God, and that all of them remain yet to be poured out; tho he had therein no design of contradicting *Mr. Jurieu*, more than he had several other Divines, that before him had been of the same opinion. However *Mr. Jurieu* thought fit to attacque that *Author* in his *Apology*, in which

## 2      *A Defence of the Illustrations,*

which he attempts two things. 1<sup>st</sup>, He studies to prove, that the *Vials* have for a long time been pouring forth; that the effusion of the *six* first is already past; and that the *seventh* having been a pouring out for these hundred and sixty years, will be suddenly empty, and issue in the total ruin of the *Papal Empire*. 2<sup>ly</sup>, He endeavours to refute the reasons by which the *Anonymous* Author pretends to have proved, that there is not so much as one of the *Vials* yet poured out; and that they shall not be, untill under the sounding of the 7<sup>th</sup> Trumpet.

The foundation upon which Mr. *Jurieu* hath built his *Commentary* on the 16<sup>th</sup> Chapter of the *Revelation*, consists in this, that he considers the Seven *Vials* as Seven *Periods* of Time. Which *Periods* he makes to begin in the *tenth* Century; so that according to him, the *first* of the seven *plagues*, which produced the *Noisome Sore*, fell upon the *tenth* Age; and this *first* period lasted above 150 years, and extended a great way into the *eleventh* Century. The *Second* and *Third* *plagues*, which fell upon the *Sea* and upon the *Rivers*, and converted them into Blood, and which he will have to be nothing else save the *Croisado's*, reached from the *Eleventh* Age to the *thirteenth*. The *fourth* *plague*, that fell upon the *Sun*, and which scorched men with fire; is that which (according to him) befell the *Pope* upon the increase of his Authority, when he became a *Tyrant* over the *World*, whereas before he had been a *Tyrant* only over the *Church*.

Church. And this *Period* (he say's) continued from the year 1074. until the End of the *fourteenth Age*. The *fifth*, which is that which fell upon the *Seat* of the *Beast*, he will have to be the translation of the *Papal Seat* and Court to *Avignon*, that rendred the *Papal Kingdom* full of *darkness*, and which lasted from 1305. until 1440. The *sixth Vial*, which was poured forth upon the *River Euphrates*, dried up its water, and made way for the *Kings* of the *East*; is according to him the *irruption* of the *Turks* upon the *Eastern Roman Empire*; and this *6th period* signified by the *sixth Vial*, he affirms to have continued from the year 1429 till the time of *Luther*, which was about a hundred and five and twenty years; at which time the *seventh Vial* began to be poured forth, and will end in the destruction of the *Papal Empire*.

This is the great principle that *Mr. Jurieu* go's upon; the *seven Vials*, say's he, are certainly *seven Periods of time*? And from this principle, he draws three *Conclusions*. (1) That there is a difference between the *seven Vials*, and the *seven plagues*. That the *seven plagues* are the judgments of God; and that the *seven Vials* denote the *seven Periods* of time wherein those judgments are to fall upon the *Papal Empire*. (2) That all the *Plagues* are designed against the *Papal Kingdom*, and not so much as one of them against the *Empire* of the *Turks*. 'Tis certain, say's he, that the *seven plagues* are entirely intended against the *Empire* of the *Beast*. (3) That there are in all thirteen plagues,

#### 4      *A Defence of the Illustrations,*

*plagues*, whereof the 6 first have destroyed the *Roman Empire as Civil*, and that these *six plagues* fell under the *five first Trumpets*; & that the *six Trumpet*, which is subdivided into *seven Vials*, shall destroy the same Empire as *Ecclesiastical and Papal*; and that the *Vials* have been pouring out since the *tenth Century*; that the *seventh* is not yet wholly poured forth, but that it begun at the time of *Luthers Reformation*, where he placeth the *Harvest*, and will end at the general *Reformation*, which is represented by the *Vintage*.

I have heard it alway's said, that whatsoever is stiled a *principle* in any Science, ought to be clear, and of such an evidence as to set it beyond contradiction. Whereas *Mr. Jurieu's* principle, that the *Seven Vials*, are certainly *seven Periods of time*, hath not this character, being neither certain nor clear to those that are versed in the reading of the *Prophets*, in which there is not so much as one footstep of it to be found. 'Tis evident and certain, says *Mr. J.* because the Term *Vial* signifies an *hour-Glass*, and not a *Cup*. For a *Cup* is of another form than a *Vial*, in that this hath a large belly and a narrow Mouth. But it is not about the form of a *Vial* that we treat, but about the signification of the Term. Nor is there any *Greek Author* that ascribeth to the word *Vial*, the signification of an *hourglass*. Neither is there one example to that purpose either in *Henry Stevens Thesaurus*, or in *Favorinus*, or in *Suidas*, or in *Hesychius*, or in the *Glossary*. But by all *Dictionaries* it do's appear



appear that the Term *Vial* signifies a *Cup*, a *Chalice*, in a word, a Vessel designed to drink in, or any thing rather than a *Glass* for the measuring of Time. So that Mr. *Iurieu's* great principle is more than doubtful; but then the use to which *St. Iohn* applyes this Term *Vial*, do's make us plainly see its falshood. In the 5th chap. of the *Revelation* v. 8. the four and twenty Elders fall down before the Throne, having *Golden Vials full of odours, which are the prayers of the Saints*. Now can *Vials* there signify *hour-glasses*? Were *Hour-glasses* used to offer incense in, and to scatter perfumes in the places of worship, as well as to measure and design time? Surely Mr. *Iurieu* will grant that *Vials* in the 5th chap. of the *Revelation* are not *hour-glasses*, but *Cups*; & the odours whereof they are said to be full, determine their signification to be *Cups*, rather than *hour-glasses*. We may also affirm, that the Term *Vial* chap. 16. can have no other signification but this, in that the *Wrath of God*, whereof they are said to be full, adjudgeth the meaning of them to *Bowls*, or *Cups*, out of which the Enemies of Gods Church are made to drink; rather than to *hour-glasses* for the measuring and defining of time. It may be likewise told him, that it being said chap. 18. v. 3. that *Babylon shall drink of the Wrath of God*, tho' the word *Vial* be not in the original, yet it determines the signification of *Vials* chap. 16. to be *cups*, because they are the judgments of God, which are spoken of in the one place as well as in the other. It may be farther said unto him, that chap. 16. speaketh

## 6 *A Defence of the Illustrations,*

speaketh not simply of *Vials*, but of *golden Vials*; and thereupon he may be asked, whether *hour-glasses* were anciently made of *gold*, so that thereby the Spirit of God might allude unto them? It may also be demanded of him, whether an *hour-glass* of *gold* would be proper to measure time by? Was *Gold* anciently transparent, that men could see throw it how the *Water* run out, as we now see throw *glass* how the *sand* drains away?

But *Mr. Jurieu* objects, that the *Vials* are poured forth upon the Earth, upon the Sea, upon Fountains and Rivers, upon the Sun, upon the Seat of the Beast, upon *Euphrates*, and into the Air, which cannot be said of drink or of a potion. But why? Is it more usual to say, that there are *hour-glasses* cast into the Air, upon the Sun, upon the Sea, upon the Earth, and upon the Rivers? 'Tis most true, that the phrase, should it be taken in a literal signification, is both contrary to custom, and common sense; but yet it serves to conduct the Reader to a *Mystical* sense; and the rather in that it is expressly said, that *the Vials* are full of the wrath of God; which renders the *Trope* clear and intelligible to all persons. And if there be any difficulty in the expression, it consists chiefly in knowing the meaning of the *Earth*, the *Sea*, the *Fountains*, the *Sun*, the *Seat of the Beast*, the *Air*, and *Euphrates*, which are the Subjects upon which the *Vials* are poured forth. For after we have once attained to the Sense of the Subject, there remains no room for doubt, but that the effu-

effuſion of the *Vials*, ſignifies the judgments of God againſt that which is called the Air, the Sun, *Euphrates*, the Seat of the Beaſt, &c.

Foraſmuch then as the *Propheſie* ſaith expreſſly, that the *Vials are full of the wrath of God*, Mr. Iurieu acts both unreaſonably and wholly againſt the genius and ſpirit of Prophecy, in making them to be *hour-glaſſes* and *Periods* of Time.

To give ſome probability to his Notion, and ſome kind of evidence to his *principle*, he ſaith, that the *Seals* and the *Trumpets* denote *periods* of time. The *Seals*, by vertu of an Alluſion to Tables, or Chronological Books, where Times are marked and regiſtred. The *Trumpets*, by an Alluſion to the *Jubile Trumpets* of the old Law, whereby the *Period* of *ſifty* years was marked out. And that therefore becauſe the *Viſions* of the *Seals* and *Trumpets* ſignify *periods* of Times, we are to conclude that the *Viſion* of the *Vials* doth the ſame. All this is very eaſily ſaid, but 'tis impoſſible to be proved. 'Tis moſt true that *St. Iohn* do's allude to the expreſſions of the Prophets and to their *Viſions*; but no Prophet hath made mention of a *Sealed Book*; and if he had, yet it would remain ſtill to be proved, that the *Seal* of that Book ſignified a certain *Period* of time, which it is not ſo eaſie to do as to ſay.

There is ſomewhat more likelihood in the Alluſion to the *Trumpets* that proclaimed the *Jubilees*, becauſe they recurred upon the revolution of every *ſifty* years. But then in order

## 8 *A Defence of the Illustrations,*

to our being convinced that *St. Iohn* made this allusion, we ought to be first satisfied, that *Trumpets* were applied to no other use, save to the publication of the *Jubilees*; which is most evidently false, seeing they were used among the *Israelites*, as well as in the time of *St. Iohn*, in the *proclaiming of War*. And it is clear, that *St. Iohn* do's rather allude to the *Trumpets* that *proclaimed War*, than to the *Trumpets* whereby the *Jubilees* were published. Because the *Trumpets* of *St. Iohn* represent the rise and progress of *Popery*, and *Mahometanism*, which are *Wars* against the Church and Truth of God. Whereas the *Jubilees* were years of Prosperity & blessing; for which reason *Isaiah* calls the year of Jubilee, the *acceptable year of the Lord*, chap. 61. v. 2. *Mahomet* and *Antichrist* are the two wild Bores, that spoil the vineyard of the Lord. They are the two great Enemies of the Gospel; and the sound of each *Trumpet* is a signal of the Battles, which those two Enemies fought against the Church of God; the one of them in the *East*, and the other in the *West*. They denote rather years of lamentation and tears, than of Jubilation and joy. So that it is not true, that the *Trumpets* of *St. Iohn* intimate periods of Time, by an allusion to the *Trumpets* which published the *Jubilees*. And it is yet less true, that the *Vials* are *hour-glasses* to mark these periods by.

*Mr. Iurieu's* principle being false, all the Conclusions which he draws from it must necessarily be false also. (1) 'Tis false, that there

is a difference between the seven *plagues*, and the seven *Vials*. Seeing they are the same Judgments of God against the Enemies of his Church; represented *chap. 15.* under the name *plagues*; and *chap. 16* under that of *Vials*. For as by the *plagues*, the wrath of God is fulfilled; so the *Vials* are not full of divine wrath, but in order to be accomplished upon his Enemies, when they come to be fully poured forth. The seven *Angels*, who are said to have the seven *Vials*, receive from one of the four Living Creatures seven golden *Vials full of the Wrath of God*. In a word, the Effect and result of the *plagues* fore-told *chap. 15.* is the same with the effect of the *Vials* when fully poured forth, *chap. 16.* namely, the opening of the Temple of God, that all Nations may enter in. (2) 'Tis false, that all the *plagues* are designed only against the *Empire of the Beast*, and that there is not any of them intended against the *Mahometan Empire*. For as *Mahomet* hath infected the *Eastern Roman Empire*, so *St. Iohn* do's nothing, but declare as a prophet, what was to befall the *Roman Empire*, therein pursuing the History which *Daniel* had begun. And from thence we may conclude, that both the *Vials* and the *Trumpets* have in part for their object the *Turkish Empire* and the *Mahometan Religion*. (3) 'Tis false, that the *sixth Trumpet* is subdivided into the seven *Vials*, and that the seven *Vials* have been pouring out since the *tenth Century*. For it is the *7th Trumpet* that is subdivided into the *Seven Vials*, because 'tis under the *Seventh Trumpet*, that

that the *Vials* shall be poured out. Who-  
soever well considers what is to arrive under  
the *sixth Vial*, according as *St. Iohn* has de-  
scribed it, and thereupon compares it with  
what is to come to pass under the *Seventh*  
*Trumpet*; may from thence prove, that the  
judgments of God represented by *pouring*  
*forth of the Vials*, agree admirably with the  
effect of the *Seventh Trumpet*, but do no way's  
accord with that of the *sixth*, and may from  
thence conclude, that the subdivision which  
*Mr. Jurieu* attributes to the *sixth Trumpet*,  
agrees only to the *Seventh*.

The *Anonymous Author* might here give  
over, if he intended no more than to dis-  
cover how ill *Mr. Jurieu* hath explained the  
*16th Chap.* of the *Revelation*, and that the  
applications which he hath made of *Events* to  
the *Vials*, are all forced and constrained.  
But because he hath so unhandsonly treated  
the *Anonymous Author's* reasons against the  
effusion of the *Vials*, as not to account  
them worthy of the name of difficulties;  
it will be convenient before we advance to  
the examination of *Mr. Jurieu's* application  
of *Events* to the *Vials*, and to the Defence of  
the *Anonymous Author's* reasons, to represent  
to the Reader the principles and founda-  
tions, upon which the said concealed *Author*  
hath built the *Systeme* of his *Illustra-*  
*tions*.

The 1<sup>st</sup> foundation upon which he go's,  
is that the *Apocalypse* is nothing but a con-  
tinuation of the Prophetical History of *Da-*  
*niel*,

niel, concerning the *fourth Monarchy*, which is the *Roman Empire*; and concerning the *Kingdom of Iesus Christ*, which is his *Church*.

The *2d* is, that the *Apocalypse* predicteth *three Changes* that were to befall the *Roman Empire*. By the *first*, it was to pass from *Paganism* to *Christianity*. By the *second*, it was to pass from *Christianity* to *Antichristianism* and *Mahometism*. And by the *third*, it is to return from *Mahometism*, and from *Antichristianism* to *Christianity* purified by a general *Reformation*.

The *3d* is, that the *first* change fell out under the *Sixth Seal*; that the *2d* came to pass under the *Trumpets*; and that the *third* shall arrive under the *Vials*.

The *4th* is, that these *three Visions*, to wit, that of the *Seals*, that of the *Trumpets*, and that of the *Vials*, are the three principal *Visions*; and do comprehend the whole *Prophetic History* concerning the *Roman Empire* and the *Church of God*, and that all the *other Visions* are but *Commentaries* upon these three.

The *5th* is, that none of the *Vials* are contemporary with any of the *Trumpets*, except with the *seventh Trumpet*; and that there is as much difference between the time of the *Trumpets* and that of the *Vials*, as there is between the time of building and the time of destroying; and that we are to see all that overthrown under the *Vials*, which was established under the *Trumpets*. This do's  
evi,



12 *A Defence of the Illustrations,*

evidently appear, in that the *Trumpets* and the *Vials* display themselves towards the same Subjects, and that the effects of the *Vials*, are different from those of the *Trumpets*. And this difference is so great, that whosoever considereth it carefully and without prejudice, will be convinced, that whatsoever was produced and raised under the *Trumpets*, shall fall into decay and come to ruin under the *Vials*.

For whereas under the *first Trumpet* there fell upon the Earth, hail mingled with fire and blood; in the stead of this under the *first Vial* there falls upon the same Earth, expressed by those who worship the Beast and who have his mark, a noisome and grievous Sore.

And whereas under the *second Trumpet*, there was a burning Mountain cast into the Sea, so that the third part only of all that was in it died: In like manner the *second Vial* is poured forth upon the same Sea, so as to render it wholly and entirely blood, and to cause every Soul that is in it to die.

The *third Trumpet*, made the Fountains and the Rivers become bitter; but the *third Vial*, represents the Rivers and Fountains changed into blood.

The *fourth Trumpet*, lay's before us the third part of the Sun, and of the Moon, and of the Stars Smitten, i. e. the third part of the Roman Empire darkned by the Pestilential doctrine of Mahomet, and invaded by the Arms of the Turks: but the *fourth Vial*, which is poured forth only upon the Sun, seems to threaten

threaten both the *Ottoman Empire*, and the *Mahometan Religion*, with a disaster.

The *fifth Trumpet*, fore-tells the fall of a great *Star*, to whom were given the *Keys of the Bottomless Pit*, out of which there arose *Smoke and Locusts*. The *Keys* plainly shew *Rome* to be meant, in that She challengeth to have the custody of the *Key's* committed to her, and pretends to be the *Seat of St. Peter*: and this denoteth the growth of the *Papal Empire*. But the *fifth Vial*, that is poured out upon the *Seat of the Beast*, i. e. upon *Rome*, predicts her destruction, and therefore represents his *Kingdom become full of darkness*, and his Subjects gnawing their tongues through despair.

The *sixth Trumpet*, as also the *sixth Vial*, have the *River Euphrates* for their Subject. But with this difference, that the *Sixth Trumpet* loosed the four *Angels* that were bound in the *River Euphrates*, which represents the growth of the *Turkish Empire*, and of their *Religion*; whereas the *sixth Vial*, dries up the said *River*, and produceth the End both of their *Religion* and *Empire*.

Finally, the *Seventh Trumpet*, denounceth the third and last *Wo*, and under this, the *Vials* of Gods wrath are to be poured forth upon all the *Enemies* of his *Church*, in order thereby to manifest and fulfil the *Mystery of God*, which is nothing else save the reuniting all *Nations* under the *Scepter of Jesus Christ*, which will beget the *Millennian Reign*.

These are the principles, upon which  
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the *Anonymous Author* hath built the *Systeme* of his *Explanations*, which as he judgeth to be beyond all possibility of being overthrown; so it is from this source that he will both bring his *Answers* to those *Reasons*, whereby *Mr. Jurieu* hath endeavoured to prove; that all the *Vials* are already poured out, and also the *Defence* of the *Reasons*, by which he hath in his *Illustrations* proved that they are not yet poured forth.

The proof which *Mr. Jurieu* grounds upon the conformity of the first *four Vials* with the *Events* observable in the History of the *Papal Empire*, is perfectly overthrown by considering the Nature of the *Vials* themselves. For they are nothing but the Judgments of God upon the *Papal Empire* in order to destroy it. But the *Events* which he will have to answer to the *Vials*, produced a quite contrary effect; they raised it, they increased it, and they brought the *Papal Empire* to its grandure. The wonderful corruption of the *tenth Age*, signified according to *Mr. Jurieu* by the noisome Sore of the first *Vial*, served to diffuse the darkness of *Error* and *Idolatry* by which that *Empire* is supported. The *Croisado's*, which he will have to be signified by the *Sea* and *Rivers* under the second and third *Vials* being turned into Blood; as likewise the *Suns* scorching men under the 4th *Vial*, which he will have to prefigure the growth of the *Papal Authority*; did all contribute to the rendring that *Empire* stronger and more terrible. How then could these *Vials* which

which are the judgments of God upon the *Papal Empire*, be poured out for the increasing and perfecting the grandure of that Empire?

Mr. Iurieu having foreseen this difficulty, hath in the *second part* of his *Accomplishment of Prophecies*, *Edition second*, returned two Answers to it. The *first* is, that all the plagues do' not fall upon the *Head* of the *Antichristian Empire*. There are, say's he, *some of the severe judgments of God, whereof the Popes are not the subject, but the Instruments. These plagues fall upon those who worship the Beast, and his Image; and not upon the Beast himself and upon the false Prophet.*

To which I reply, that what he saith, namely, that all the *Vials* are not to be poured out upon the *Head* of the *Antichristian Empire*, as well as upon his *Kingdom*, hath no better foundation, than his Principles have. Because 'tis impossible that an *Empire* should be smitten with the plagues and judgments of God, in order to its being weakened and impaired, and that its *Head* and *Sovereign* should in the mean time no way's suffer. The near union that is between the *Head* and the *members*, is wholly inconsistent with such a notion. Whensoever the *Body* is very sick, the *Head* is in a very ill condition. And this holds more tru'ly in reference to a *Political Body*, than a *Natural*. Moreover, whereas 'tis a *Spiritual Empire* that is spoken of, namely, *Antichristianism*; the judgments that are to be executed upon it,

are to be physical and penal evils, which as punishments are to weaken and subvert it. The judgments of God against an *Empire*; whose criminalness from the very nature of it, lyes in its Errors, Idolatries, Tyranny, which comprehend in them the corruption of manners, cannot consist in *Evils of Offence*. But the first four *Vials*, according to the sense put upon them by Mr. *Iurieu*, import *Evils of Crime* and not of *punishment*, and do strengthen and advance that *Empire* in all that is essential unto it, instead of depressing and enfeebling it. For it never had so great power and splendor, as it enjoyed from the *tenth Age* to the *14th*, that is, from the effusion of the first *Vial*, till the pouring out of the 4th. So that Mr. *J.* hath very ill applied the *Events* which he mentioneth to the 4 first *Vials*.

His 2d Answer is, that the prodigious advancement of the *Papal Authority*, which raised *Antichristianism* to its height, proved a step to its ruin. If the *Popes*, saith he, had continued within the bounds wherein they were in foregoing Ages, and had not meddled in the affairs of the world, to dispose of them at their pleasure, the *Roman Sea* would not have been known to be *Antichrist*. But thereupon that Truth became so palpable, that all mankind grew convinced of it. This Answer indeed is subtil, but is not of that force as to deceive those who make a right use of their Reason. All Earthly Empires have their beginning, their progress, and their perfection, according as it pleaseth the providence of God to suffer them to increase; and when they are risen to such a height

height that they can advance no farther, they then of themselves fall into decay and ruin. And therefore the *Antichristian Empire* being Earthly, 'tis not strange if we find the like rate and parallel decay to befall it. But Right Reason cannot fathom, how an Empire should be punished and depressed by the plagues of divine justice, at a time when 'tis advancing and mounting to the highest pitch of its grandure. We may as reasonably say, that what the School of *Hypocrates* styles an *Athletick health*, is a punishment of God, because according to the judgment of Physicians, whosoever possesseth it, is in danger to lose it and fall into some mortal disease. This nevertheless is what *Mr. Iurieu* is forced to affirm, because he cannot otherway's maintain that the first four *Vials* are already poured out.

Let us now come to the *fifth Vial*, which is to be poured forth upon the *Seat* of the *Beast*. This *Vial*, saith *Mr. Iurieu*, fell upon *Rome*, which is the *Seat* of the *Beast*, when she lost her *Sun* (that *Sun* which is spoken of in the fourth *Vial*) when she lost her *Pope*, and the *Papal Court*, which as a *whirlpool* drew unto her all the *Riches* of *Europe*. *Clement V.* having left *Rome* in the year 1305, and fixed his *Residence* at *Avignon*, the *City* which had been the *Mistris* of the world remained desolate, and became a *Wilderness* for the space of 74 years; and this transferring of the *Papal Seat* to *Avignon*, was the cause of that *Schism* which lasted till the year 1415.

The *Anonymous Author* had said, that the

translation of the *Popes* Seat from *Rome* to *Avignon*, and what ensued thereupon, was not an Evil of that extent and greatness, as to answer the whole force of the words of the Prophecy. The contrary whereof *Mr. Jurieu* should have shewn, which he hath not done. Wherefore that *Author* doth again say, that the removing of the *Papal* Court to *Avignon*, with all that followed upon it; beareth no proportion to the greatness of the judgment of God, predicted to fall upon the Seat of the Beast under the *fifth Vial*. For by that *Rome* is to be totally destroyed; and the *18th. Chap.* of the *Revelation*, which describeth her destruction, is nothing but a Commentary upon that *Vial*: as the *13th Chap.* is a Commentary upon the *8th* and *9th Chapters*, which are those of the *Trumpets*. When *Rome* is destroyed, the *Papal* Kingdom will lose much of its splendor and strength; which is the reason why 'tis said that his *Kingdom became full of darkness*, because a great many of the followers of the *Beast*, will forsake him upon the seeing the destruction of his Seat. Upon that they will open their eyes and be converted; and they who continue to adhere to *popery*, will gnaw their tongues through despite & grief; & blaspheme God, by saying, that he hath failed in performing his word by which he had promised, that *Rome* should forever be the *Infallible Rule of Faith*, the *Centre of Unity*, and the *Fortress of Truth*. But we must hereafter speak more amply of this *fifth Vial*.  
 Let



Let us proceed to the *sixth Vial*, which falleth upon the River *Euphrates*, and which drieth up its waters, that a way may be prepared for the *Kings* of the *East*.

*Mr. Jurieu* following the learned *Mr. Mead*, explaineth it in reference to the *irruption* of the *Turks*, whose *irruption* he will have to be a judgment of God against the *Antichristian Kingdom*. So that he pretends this *sixth Vial* to be contemporary with the *6th Trumpet* which described this *Invasion* of the *Turks*. I do acknowledg that he hath reason to say, that the *Turks* are spoken of both under the *Sixth Trumpet* & under the *6th Vial*: seeing the *Turks* have possessed themselves of near one half of the *Roman Empire*, which is *Davids* 4th *Monarchy*, whose *History* is carried on by *St. John*. But he ought not to confound the *6th Trumpet* with the *sixth Vial*, as if they were only one and the same *Vision*. For there is as much difference betwixt these two, as there is between the time of *building*, and the time of *destroying*; between the *Patience* of God, which suffereth and permits his *Enemies* to become great to the prejudice of his own *Kingdom*, and his *Vengeance* which ruineth, overwhelmeth, and abolisheth his *Enemies*. Those two *Empires*, namely, that of *Antichrist*, and that of the *Turks*, were formed and grew up under the *Trumpets*; whereas the *Vials* threaten to beat down and overthrow them. This the *Anonymous Author* lays for a foundation that cannot be shaken, and upon this he defends, against

the learned Mr. Mead, that the drying up of *Euphrates* signifieth not the *Irruption* of the *Turks* upon the *Antichristian Empire*, but on the contrary, the *end* both of the *Turkish Empire* and of the *Mahometan Religion*.

'Tis the prophetick way of speaking to understand *Nations* by those *Rivers* that run through their *Countries*; and the *destruction* of *Nations*, by the *drying up* of their *Rivers*. This appeareth by *Isaiah chap 19 v. 4, 5* where the Lord saith, he will deliver *Egypt* into the hands of a fierce King; and the waters shall fail from the Sea, and the Rivers shall be wasted & dried up. And the same prophet predicts the destruction of *Babylon* in the like Terms, *Chap. 44. v. 26, 27, 28*. where he tells us, that 'tis God who confirmeth the word of his Servants, and performeth the Counsel of his Messengers, that saith to *Jerusalem*, thou shalt be inhabited; and to the Cities of *Judah*, ye shall be built; that saith to the deep, be dry, and I will dry up thy Rivers; who saith of *Cyrus*, he is my Shepherd, and shall perform all my pleasure: even saying to *Jerusalem*, thou shalt be built; and to the Temple, thy foundation shall be laid. 'Tis evident that *St. Iohn* alludeth to this prophesie of *Isaiah*: for both the one and the other speak of the drying up of the River *Euphrates*. *Isaiah* intends by the drying up of this River, the destruction of the *Babylonish Empire*; and *St. Iohn* by the drying up of the same River, intends the destruction of the *Turkish Empire*, and of the *Mahometan Religion*, which are established in those Countries which *Euphrates* runs through.

*Isaiah*

*Isaiah* promiseth the *subversion* of the *Babylonish* Empire, as a means which God would serve himself of for the *re-establishment* of the *Jews*; and *St. Iohn* promiseth the *destruction* of the *Turkish* Empire and of the *Mahometan* Religion, as a means which God will make use of for the *Recalling* and *Conversion* of the *Jews*.

This allusion of *St. Iohn* to the Prophecy of *Isaiah* being so visible, one would wonder that *Mr. Jurieu* could not perceive it. For if he had observed it, he would not have taken the *Kings of the East* to be the *Turks*, upon a pretence of the *Turks* possessing *Natolia*, which signifies the *East*. For the Text in *St. Iohn* speaks not of *one King*, but of *Kings*; whereas there is but *one King* of *Natolia* who is the *Grand Signior*, all the people that depend upon him being *Slaves*. And as 'tis to do *Slaves* too great an honor to give them the Title of *Kings*; so 'tis most natural to understand the *Jews* by these *Kings of the East*, and the rather because these two things are certain. *First*, that the *Jews* are in greater number beyond *Euphrates*, than in all the other places where they are dispersed. 2ly, that as they were before their being *rejected*, so they shall after their being *recalled*, be *Kings*, and a *Royal Priesthood*, no less than those sincere *Christians* are, to whom *St. Peter* gives that Elogy. So that we ought to conclude the *sixth Vial* not to be yet poured out, forasmuch as we have neither seen the *Destruction* of the *Turk* and *Mahometism*, which are signi-

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fied by the *drying up of the River Euphrates*; nor the *Recalling of the Jews*, denoted by the *coming in of the Kings of the East*, which is promised under the Effusion of the *Sixth Vial*.

Finally, *Mr. Iurieu* pretends, that the pouring forth of the *seventh Vial*, begun at the time of *Luther*, and that the *Reformation* of the last age is the *Harvest* spoken of *Chap. 14.* and that this *Harvest* is the effect of the *seventh Vial*, whose effusion will end upon the *sounding of the Seventh Trumpet*, for the final destruction of the *Papal Empire*, and that this shall be the *Vintage*, which signifies the *General Conversion* of all Nations.

He will also have this *Vial* to have something singular and peculiar belonging to it, namely, that one part of it shall be poured out at *one* time, and the rest of it at an *other*. And that between those two times of its effusion, the *Papal Empire* shall be healed of her wound, thro raising herself to much of her former greatness, and that nevertheless this *Vial* shall continue to be running out. But that is incredible, because 'tis with reference to this *last Vial*, that the *Voice* coming out of the Temple from the Throne, proclaims *it is done*, *Rev. 16. 17.* so that the half of it cannot still be to run out. Nor is there the least ground for *dividing* any of the *Vials* into several parts, seeing God hath no way's done it. 'Tis true, that the *Harvest* was in the last Age, and that in *Luther's* time the *Sickle* was put in, and the *Harvest*

gathered; but then the *Harvest* is not an effect of the *Seventh Vial*, that being wholly for the *Vintage*, forasmuch as there remains nothing after that to be done, towards the filling up the wrath of God against the *Antichristian Empire*.

But it may be said to the *Anonymous Author*, that he supposeth the *six first Trumpets* to give Birth, Growth, Grandure, and perfection to the *Papal Kingdom*; and that nevertheless according to him, the *Reformation of Luther*, which lessened the *Pope*, and diminished his *Empire*, begun under the *sixth Trumpet*, under which we yet are. And that this breaks the Coherence of his *Systeme*, and defaceth the Harmony of his *Illustrations*. To this the *Anonymous Author* Answereth, that it is not true, that the *Reformation* made in the fore-going Age, hath produced the effect which they alledg. For we must in reference to the *Papal Authority*; distinguish between his pretended *Right* and the *actual Exercise* of it. For 'tis certain, that the *Pope*, doth not actually exercise the *Right* attributed to him, even in all the *Dominions* which pay him an obedience. He doth not *exercise* it in *France*, in that degree and manner, as he doth beyond the *Alps* and the *Pyrenees*, and in several other places. As for the *Right*, he possesseth it to this day, as he did before the preaching of *Luther*, and as he claimed it in the time of the famous *Hildebrand Gregory the Seventh*. For all who worship the *Beast*, who bear his *Image*, and carry his *Mark*, do at this time

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acknowledg *Innocent XI.* for the *Vicar General* of Jesus Christ, as the Lord of all States and Empires, either directly or indirectly; as the Successor of *St. Peter* who hath the Keys of Heaven, Hell and Purgatory; as the Sovereign Judg of Controversies, whose mouth whensoever he speaketh *ex Cathedra*, uttereth Oracles, which are to be received with an obedience of Faith, as if God himself had pronounced them. So that 'tis evident, that the *Reformation of Luther* is not the effect of any *Vial*, but that they are all still to be poured forth, from the very *first* to the *last*.

But it may further be said to the *Anonymous Author*, can you deny but that the *Reformation* of the *last Age*, was a judgment of God upon the *Dominion* of the *Beast*, and upon the *Papal Empire*? And if it be a *Judgment* of God, how can you undertake to maintain, that none of the *Vials* which threaten that *Empire* are hitherto poured out?

The *Anonymous Author* confesseth, that *Luther's Reformation* was a judgment of God upon the *Papal Kingdom*; but he withal say's, that it was an effect of the *sixth Trumpet*, which continueth as well as the former to represent the War of *Antichrist* against the *Church* of God. Till then *Antichrist* had been alway's victorious; but after a constant course of Victories against the *Church* of God during the War of more than a thousand years, he came then to receive a disaster. Now this misfortune befel the *Papal Empire* under

under the *sixth Trumpet*, which being the last save one, was the season that the War was hastning to an End, and that the *last Trumpet* was about to sound, under which this War will both *actually end*, and all the *Vials* come to be poured forth. But the *Dammage* which the *Reformation* hath done the *Papal Empire*, tho it hath considerably dismembred it, is only a beginning of its sorrows, and is but an effect of the *War*, which was to continue under all the *six Trumpets*, and which shall be *finished* thro the *effusion* of the *Vials*.

Nor hath Mr. *Jurieu* any reason to complain against those, who do maintain that all the *Vials* are still to be poured out. I understand, say's he in the 2d Edition of his Accomplishment of Prophecies, that since the first Edition of this Book, there are still some, who to put a reputation upon themselves, undertake to defend, that none of the seven plagues are yet come to pass, which is a singularity neither edifying nor comfortable. After which he adds by way of expostulation, I conjure them to lay aside their humour of contradicting, and without passion to consider these two things; first, That in the whole Explanation of the 16th Chap. there is not any forced and wrested application; but that the Ideas which the Prophet hath made use of, are all conformable to the Events marked in History; secondly, That in the application of these seven plagues to the Events, all is coherent and of a piece, and that the Systeme doth in no part disagree with its self. Upon which, I pray them to consider, whether this can be by chance, and whether any

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such



*such thing ever was? What is by accident may agree in some things, but it cannot do so in all!*

This is a singular and strange way of proceeding. Is it Lawful for none but for *Eminent* writers, to meditate and labour upon the *Apocalypse*? Or is it a crime for them to have *Sentiments* different from those, which *Mr. Jurieu* hath framed upon this *Divine Book*? Or may they not contradict him, with the same liberty, that he do's all those who stand in his way, *Trofrutulusve suat*? And are his oppositions of others, more edifying and comfortable, than other mens contradictions of him?

The *Anonymous Author* hath without all prejudice, considered the *Explication* of the *16th Chap.* according as *Mr. Jurieu* hath given it. And was troubled to find that the *Application* which he hath made of the *Events* to the *Vials*, is wholly forced. In that he confounds by that *Application* the *Vials* with the *Trumpets*; and ascribeth to the *Vials*, the proper and natural *Effects* of the *Trumpets*. So that if his *Systeme* be coherent, and doth not contradict it self; yet it hath this great fault, that it doth no way accord with the *Systeme* of *St. John*.

What I have already said, doth abundantly make this evident; but what I have farther to say in Defence of the *Vials not being yet poured out*, will justify, that the Reasons which the *Anonymous Author* had said, *approached to demonstrations*, are at the least *difficulties*, which deserved that *Mr. Jurieu* should have

have taken pains to have answered them better, than he hath hitherto done.

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*A Defence of the REASONS, of the  
Anonymous Author, for the Non-  
Effusion of the VIALS.*

**M**R. Jurieu hath endeavoured *three* things by way of opposition to these *Reasons*. (1) He hath confuted them. (2) He studies to shew, that this Opinion which is that of the deceased *Mr. de Launoy*, agreeth very well with the *Hypothesis* of *Mr. de Launoy*, but not with these of the *Anonymous Author*. (3) That it doth so far diminish the comfort of the *Reformed*, by how much it sets the Effusion of the *last Vial* backward. And besides all this, he opposeth the Explication which the *Anonymous Author* hath given of the fourth *Vial*. Now 'tis necessary to give satisfaction, in reference to all these Articles.

The first proof of the *Anonymous Author* concludes, that *the two last Vials are still to be poured forth, because the fish is not yet run out.*

If *this Reason*, saith *Mr. Jurieu*, signify any thing, yet it doth not advantage the *Author*, who will have none of the *Vials* to be poured forth; seeing notwithstanding this argument, there may be four of them already run out.

The *Anonymous Author* being to prove, that  
all

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all the *Vials* are still to be poured forth ; he begun at the End, where he thought best. That then which he alledged, was that supposing the *sixth Vial* is to be poured forth before the *seventh*, the *fifth* not being yet poured out, it consequently follows that the two last are still to be poured forth. Nor was there any thing to be said against this Reason of the *Anonymous Author*, but to examin whether he had sufficiently proved his opinion in reference to the *fifth Vial*, in order to his proceeding to the consideration of the *four* first.

Mr. Iurieu adds, that the *Author* pretends, that the darkness mentioned under the *fifth Vial*, ought to signify the total ruin of the City of Rome. That *Author* begs Mr. Iurieu's pardon, if he tell him that he is mistaken, and that he hath in no way's penetrated into the meaning of that *Author*, who explaineth that darkness quite after another manner. He considereth the effusion of the *fifth Vial* upon the *Seat of the Beast*, as a judgment that should destroy Rome beyond recovery, & he considers the darkness as an effect of the ruin of the *Seat of the Beast*. These were his very words, Rome, which is the *Seat of the Beast*, being destroyed, the Kingdom of the *Beast* becomes full of darkness; and whereas darkness signifieth in the Scripture sorrow and affliction, 'tis easie to understand thereby the deprefure of the *Papal Empire*, and the affliction of those who carry the mark of the *Beast*, his Name, and the Number of his Name. This was the Explication, which the *Anonymous Author* gave of the *fifth Vial*. He distinguished with  
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St. John between the *Seat* of the Beast and the Beast himself, or his *Kingdom*. The *fifth Vial* falleth directly and singly upon the *Seat* of the Beast: for what End? to overthrow and destroy it forever. Mr. *Jurieu* himself approveth this distinction. He very pertinently observeth, say's Mr. *Jurieu*, that the Prophecy saith not, that the *Seat* of the Beast, but that the *Kingdom* of the Beast, became full of darkness. That is well; but then he adds, this is directly against the *Anonymous Author*; seeing if it be not the *City of Rome* to which the plague of darkness is to be applied, it is not then to be ruined by that plague.

'Tis strange, that Mr. *Jurieu* should approve the distinction which the *Anonymous Author* hath observed in the Prophecy, and that he should not make the due improvement of it: We are sacredly to adhere to the Terms of the Prophecy, which doth not attribute the darkness to the *Seat* of the Beast, but to his *Kingdom*. For it doth not say, that the *Seat* of the Beast became full of darkness, but that his *Kingdom* was filled with darkness. So that the *Seat* of the Beast being destroyed by the *fifth Vial*; the effect of that judgment will be, that his *Kingdom* which still continueth, shall become dark, shall be afflicted, and filled with sorrow, upon the having lost its capital *Seat*. This is that which darkness doth signify, being a Term often applied in the Scripture to represent a great and sore affliction. This is what the *Anonymous Author* would have said, and which he really did say in his *Illustrations*.

And

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And not that which Mr. Iurieu imputeth unto him, of saying that these words, *and his Kingdom became full of darkness*, signifie a total destruction of the *Papacy*, or of the *Papal Empire*.

'Tis all therefore impertinent, which he opposeth to this Notion; *By what Rule*, say's he, *and in what language*, doth darkness necessarily signify a total ruin? But herein he fighteth against his own shadow, and not against the *Anonymous Author*, who never said nor thought that the *darkness* under the *fifth Vial* signifieth the universal destruction of the *Papal Empire*; for this he acknowledgeth is not to arrive till under the *seventh Vial*. 'Tis true, that being speaking of the effusion of the *Vials* in general, he had said, that the *fifth Vial* threatneth both *Rome* and its *Empire* with a much other kind of affliction, than that which arose from the great *Schism*; but upon explaining the *fifth Vial* in particular, he had at the same time expounded this threatening, namely, that *Rome* shall be then utterly destroyed, but that its *Empire* shall not be destroyed till under the *seventh Vial*. He had withal said in the same place, that what fell out from the time of the great *Schism* till the time of *Luther's Reformation*, was not an Event of that dreadfulness, as to come up to the whole force of that expression, that *they gnawed their tongues for pain*. Mr. Iurieu answereth, that *darkness* in that place doth not signify the being afflicted, but that it signifieth *Ignorance* and *Superstition*. Surely he did not  
mind

mind these words, and they gnawed their tongues for pain. For as these words do explain the Term *darkness*; so they determine the sense of it to that of *affliction, rage, despire, and despair*, which the Kingdom of the Beast will be filled with upon the destruction of the *Beasts Seat*. Which came not to pass during the *Schism* of the *Anti-popes*. For to speak properly, it was only the *Anti-popes* that were then enraged one against another, cursing, Anathematizing, and treating each other as the *Son of Perdition*, and *Antichrist*; but in the mean time the *Cardinals*, the *Bishops*, the *Monks*, were never more caressed, and in greater credit with the one side and the other. In a word, all under the *Romish Jurisdiction*, were then contented, and pleased that they could fish in troubled waters. It was not then, that the *Beasts Kingdom* was full of *darkness*, nor then that the *Citizens* of it gnawed their tongues for pain; so that we are still to expect the effusion of the *fifth Vial* upon the *Seat* of the Beast; in order to the beholding the *Kingdom* of the *Beast* covered with *darkness* as the night; and in order to the seeing the *Pope*, the *Cardinals*, the *Prelates*, the *Friers*, and all those whom the ruin of *Rome* shall not be a means to convert, but who remain bigotted with the *Infallibility* and the other privileges of the *City of Rome*, overwhelmed with sorrow, and gnawen with inconsolable despair, thro seeing their *Idol* abolished. Seeing the destruction of *Rome*, which is the  
Seat

Seat of the *Papal Empire*, ought to precede that of its *Empire*; even as *Rome* the Seat of the *Civil Empire*, was ruined before that *Empire*; it is therefore the more probable, both that this destruction is predicted in these words, *the fifth Vial was poured out upon the Seat of the Beast*; and that its Destruction will afflict all its *Empire*, which is the thing signified by these words, *and his Kingdom became full of darkness*.

This Exposition is as natural, as that of *Mr. Jurieu* appeareth forced and strained. For it maketh that the *fifth Vial* leaveth the *Seat* of the *Beast* untouched with the *darkness* of his *Kingdom*, whereas the *darkness* should be alone adjudged to the *Beasts Seat*. For according to him, the *darkness* denoteth the great Eclipse, which the *Papal Authority* underwent during the *Schism* of the *Anti-popes*. But according to the Text, it is not the *Seat* of the *Beast*, but only his *Kingdom*, that becomes full of darkness thro the pouring forth of the *fifth Vial*. And indeed, during that great Eclipse, the *Seat* of the *Beast* enjoy'd an extraordinary lustre, and was like unto the *Country of Goshen*, while darkness covered all the rest of *Egypt*. Which is a thing too absurd not to cause us to observe, how forced the application is, which *Mr. Jurieu* maketh of *Events* to the *fifth Vial*.

The *Anonymous Author's* second proof consists in this, that the *Vials* are stiled the *last plagues*, and that by them the wrath of God is accomplished against *Babylon*, against *Rome*,  
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her *Pope*, and her *Empire*. Whence it followeth, that nothing of all this being yet come to pass, but *Rome* being hitherto standing, her *Pope*, and her *Empire* still subsisting, the *last Vial* must be yet to be poured out, and as I may say, that not one drop is hitherto fallen.

*Mr. Iurieu* confesseth, that this proof is a difficulty, and the only one which meriteth that name. 'Tis a great honor that he accounts it so, but a greater that he hath left it in its full strength. The *Anonymous Author* in urging the Terms of the *last plagues* by which the wrath of God is accomplished, had considered the *Vials* under the respect that they bear to the *Trumpets*. For the wrath of God under them comes to finish the trial of the *Churches* patience; He having suffered the birth and progress of *Mahometism*, and permitted the *Papacy* to form it self, and to grow, advance and rise to an insupportable Tyranny, in order thereby to exercise the Faith and Patience of Believers. This is done, when the Measure of the *Churches* afflictions shall be come to their height, and when God with reference to her shall have accomplished his anger, which will be upon the *sixth Trumpets* ceasing to sound; and then the *seven Vials*, which are the *seven Plagues*, shall arrive and begin to take place against the *Papacy*, and against *Mahometism*. 'Tis for this reason that 'tis said, that by the *seven plagues*, which are the *Vials*, the wrath of God is finished. From whence it followeth, that the *Vials* are not contemporary with

with the *6th Trumpet*, and that it is not the *6th Trumpet* which is subdivided into the *seven Vials*; but that this subdivision is to be assigned to the *seventh Trumpet*; even as it is not the *6th Seal* but the *Seventh* which subdivideth it self into the *seven Trumpets*. The *sixth Trumpet* no less than the preceding *five*, speaketh of nothing save of War against the Church of God. So long as it lasts, *Antichrist* abates nothing of his fury, but constantly makes the same efforts, for the oppressing of the Truth and such as do profess it; and while it endureth, all things go on at the same rate against the Church of God. But as soon as the *seventh Trumpet* comes to be sounded by the *seventh Angel*, the case will quite alter, the wrath of God will break forth, and the *Vials* empty themselves. And this is the true Reason why the *Vials* are called the *last plagues*, by which the wrath of God is fulfilled. So that all which *Mr. Jurieu* hath said upon the Term *last*, tho in it self very good and very ingenious; yet it is altogether impertinent. His curious remarks and comparisons, which amount to the fourth part of his *Apology*, are very incongruously placed. For all he saith, is founded upon a principle that is false, namely, that the *seven Vials* are *contemporary* with the *seven Trumpets*. Whereof as the falsehood is already demonstrated, so it will farther appear in what is hereafter to be said.

The *3d* Argument which the *Anonymous Author* made use of was this; that *St. Iohn*

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Rev. chap. 8. v. 13. declareth how he heard an Angel flying thorow the midst of heaven, saying with a loud voice, *Wo, wo, wo, to the Inhabitants of the Earth, by reason of the Trumpets that are yet to sound*; and that he adds chap. 9. v. 12. after the sounding of the fifth Trumpet, *one Wo is past, and behold there come two Wo's more hereafter*. For as one of these two last woes did undoubtedly arrive under the sixth Trumpet, under which Mahometism and the Arms of the Turks subverted Christianity in the East; so it must needs be that the third Wo is to arrive under the seventh Trumpet. This also St. John expressly declares chap. 11. v. 14. *the second Wo, say's he, is past, and behold the third cometh quickly*; after which he immediately subjoins, *the seventh Angel sounded, and there were great voices in heaven, saying, the Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ, and he shall Reign forever*. This is a Wo for the Papacy and for Mahometism, but a great happiness here in this life for the Church of God. For 'tis plainly the general Reformation, which shall comprehend the conversion of all Nations, by giving them to see the total destruction of the Papal Empire. From whence it clearly followeth, that all the Vials are contained under the third Wo, and consequently, *that they are yet all to be poured out*; forasmuch as we are still under the sixth Trumpet, & groaning under the pressures of the second Wo.

Mr. Jurieu say's, he doth not apprehend how these can be filed invincible Proofs; and he do's  
withal

withal add, *that it is not true, that the third Wo is confined to the seventh Trumpet.* To which I answer, that it is as clear that the *third Wo* is contained under the *seventh Trumpet*, as 'tis evident that the *second Wo* is comprehended under the *sixth*, and the *first Wo* under the *fifth*. But by what doth it appear that the *first Wo* is contained under the *fifth Trumpet*, and the *second Wo* under the *sixth*? This appeareth by its being said, that after the sound of the *fourth Trumpet*, the Angel cried, *Wo, wo, wo, to the Inhabitants of the Earth; by reason of the Trumpets of the three Angels which are yet to sound.* It likewise appears, in that after the sounding of the *sixth Trumpet*, St. John declares chap. 11. v. 14. the *second Wo is past*, and *behold the third cometh quickly.* And that we may know when it is to come, St. John adds, and the *seventh Angel sounded*, and the *Kingdoms of this world became the Lords and his Christs.* Now can the Kingdoms of this world, be made subject to Christ, before the destruction of Mahometism and of Popery? 'Tis then evident that the *3d Wo* is comprehended under the *seventh Trumpet*, as the *2d* is under the *sixth*, and the *1st* under the *fifth*; which renders the Argument of the *Anonymous Author* unanswerable.

The weakness of this proof, saith Mr. Jurieu, which is given us for invincible, is that it supposeth a thing which is not true, and which the *Anonymous Author* cannot evince by any sort of reason, viz. that the *plagues and the Vials* are all comprehended

bended under the *third Wo*. To whom that *Author* Answereth, that he hath proved the *third Wo* to be contained under the *seventh Trumpet*, as the *2d* is comprehended in the *sixth*, and the *first* in the *fifth*. And forasmuch as the *seventh Trumpet* comprehendeth all the *Vials*, because they are not poured out till after it hath sounded, it invincibly follows, that the *third Wo* is comprehended in the *seven Vials*, and that the *seven Vials* do execute the *third Wo*. Nor is it to be helped, if *Mr. Jurieu* will not see what *St. Iohn* so plainly declareth unto him.

To demonstrate, saith *Mr. Jurieu*, that the *seven Vials* are not comprehended in the *3d Wo*, 'tis sufficient to prove, as we have done, that the *seven Vials* are *seven Periods of time*, which run along, as water runneth out of an hour-glass. This principle of *Mr. Jurieu*, that the *Vials* are *seven Periods of time*, we have fully refuted; & have made it appear, that both his principle, and the reasons by which he endeavours to maintain it, are worth nothing. So that if he hath nothing else to alledg, whereby to make it appear, that the *Third Wo* is not contained in the *Seventh Trumpet*, the *Anonymous Author's* argument may be still called invincible.

Moreover, *Mr. Jurieu's* supposition, that the *sixth Trumpet* under which we are, hath been exerting its Influences for almost eight hundred years, and that its subdivided into *seven Vials*, is a most false principle, and unto which we have opposed that which is uncon-

trolable; Namely, that all the *1st 6 Trumpets* do sound before the effusion of any *Vial*; because according to *St. Iohn*, there is not one of them poured out till under the *seventh Trumpet*, which hath not yet begun to sound. For as none of the *Trumpets* sound, till after the opening of the *seventh Seal*; so none of the *Vials* are to be poured forth, till under the sounding of the *seventh Trumpet*. Mr. Jurieu confesseth, that the H. Spirit hath not evidently declared, that the *sixth Trumpet* is subdivided into 7 *Vials*, but he say's, *it may be inferred from this, that whereas the seventh Trumpet was sounding when the Turks invaded the Grecian Empire, which was about the tenth Century, and that we find the first Vial to have fallen about that time upon the Empire of the Beast, and that therefore the course of the Vials must be contained under the sixth Trumpet.* To which I answer, that nothing of all this ariseth from the words of the *Prophecie*; unless in the vertu' of his principle, that *the Vials are periods of times, and hour-glasses, which run along with the sixth Trumpet*, all which we have shew'd to be false. And have made it appear, that the irruption of the *Turks* upon the *Grecian Empire*, is an effect of the *sixth Trumpet*, but not of the *sixth Vial*, this being yet to be poured out, as also the *five first*.

The *Anonymous Author's* fourth argument against the Effusion of the *Vials*, was, that the *Vials* are nothing else but the *seven Thunders* spoken of *Chap. 10*. Now the *seven Thunders* are adjourned till the sounding of the *seventh Trumpet*;

Trumpet; because *St. Iohn* being about to write, 'twas said to him, *seal the things which the seven Thunders uttered, and write them not.* Why so? because they were not to be executed *till the Mystery of God should be finished*, which is not to be till under the *seventh Trumpet*, in that the Mystery of God is nothing but the subjugating of all the Kingdoms of this world to *Jesus Christ*. And if there be any difference between the *Vials* and the *Thunders*, it consisteth in this, that the *Thunders* are the *denunciations* of Gods Judgments, and the *Vials* the *Execution* of them. For tho the *Thunders* were heard by *St. Iohn* under the *sixth Trumpet*, yet it was only in order to their being Executed under the *7th*, under which all the *Vials* shall be poured out.

Let us now see, how *Mr. Jurieu*, delivereth himself from this Argument. I crave pardon, saith he, of the *Anonymous Author*, if I tell him that this Ratiocination of his is attended with two considerable faults. (1) That it supposeth a thing which is more than doubtful, namely, that the seven *Thunders* and the seven *Vials* are the same. I'm at a loss upon what ground he builds an opinion so extraordinary, and which is so little agreeable to his own principles. For as to the number of 7, which is found equally in the *Thunders* and in the *Vials*, all the world knows it can be no proof: otherway's the seven *Spirits*, the seven *Candlesticks*, and the seven *Trumpets*, would all be the same thing that the seven *Vials* are.

If *Mr. Jurieu* would have freed himself from the *Anonymous Author's* argument, he



ought to have overthrown the whole foundation of it, and not have left the principal part of it as he hath done. For the foundation upon which the *Anonymous Author* raised his argument, consisteth not only in this, that the Number *seven* belongeth equally to the *Thunders* as to the *Vials*, as he groundlessly supposeth; but upon this, that the *Thunders* signify the judgments of God against the Enemies of his Church, as well as the *Vials* do. And upon this, that the things uttered by the *seven Thunders*, are delayed till the sounding of the *seventh Trumpet*, as appears by the Answer given to St. John when he was about to write. This being the whole foundation of that *Author's* argument, and Mr. Jurieu having no way's overthrown it, because indeed it is impossible that it should be skaken, being established in the *Prophecy*, that *Author's* proof remaineth in all its force.

The second fault which Mr. Jurieu finds with that argument, is this; the foundation of it, saith he, accordeth not with the *Author's* Principles; seeing if the *Thunders* & the *seven Vials* are not to take up above the space of twelve or fifteen years, and this towards the End of *Antichrist's* Reign, how comes an affair, which is to possess so small a Space during the *Antichristian Empire*, to be spoken of, before there is any thing said of the birth and progress of that Empire? And why doth the Holy Spirit speak to St. John of the *seven Thunders*, which are to subvert an Empire, of whose rise and grandure he had not yet spoken one word.

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If Mr. Jurieu would have understood the Author's *principles*, he would have seen that the Author's opinion about the seven *Thunders* do's perfectly agree with them. For one of the most solid principles of that Author is, that the *Trumpets* shew us the establishment and grandure of the *Papacy* & of *Mahometism*, and that the seven *Vials*, when they come to be poured out, will destroy them. Moreover, seeing Mr. Jurieu acknowledgeth, that the *Thunders* signify the judgments of God, and that the number *Seven* signifieth the perfection of his Judgments; what can be more natural, than to conclude as that Author do's, that the *Thunders* are the denunciation of that dreadful storm that will fall upon the Effusion of the *Vials*? Mr. Jurieu, cannot but confess, that the *Thunders* representing the judgments of God against the Enemies of his Church, cannot without violence be placed under the *Trumpets*, because these give both birth unto the Churches Enemies, and suffer them to grow and sublist.

I do not know why Mr. Jurieu should place in the number of the Author's Arguments against the effusion of the *Vials*, that which he had not said, save only to prove that they shall be poured out without the interposure of any considerable time between the one and the other. And that because 'tis said chap. 10. v. 6. that the *Angel* saith there should be time no longer. For 'tis evident, that the Author did not alledge this, save only to make it appear, that the *Vials* shall be poured forth, the one

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immediately after the other ; for the proof whereof he had brought the Angels Oath, swearing, that *time should be no longer*. Which is as much as if he had expressly said, there should be no longer delay, no longer forbearance, and that the Patience of God should no longer restrain his wrath against his Enemies. Now this Oath being sworn after the sounding of the *sixth Trumpet*, and before the *seventh*, under which the *Thunders* were to manifest themselves, and the *Vials* to be poured out; it can have reference to nothing, but to the seven *Thunders* and the seven *Vials*, which are to accomplish the wrath of God against his Enemies, and at the same time to consummate the *Mystery* of the *Mil-lennian* Reign.

If Mr. *Jurieu* hath put this consideration into the number of that *Author's* proofs against the effusion of the *Vials*, because he saw that the said Author could have Reasoned thus; *All the Vials are to be poured out immediately after one another, and in a very short space of time, as appeareth by the Angels Oath; and therefore 'tis not true that they have been running out for these 800 years; nor is it true that the seventh hath been pouring out all along since Luther began to preach*. And whereas the *Anonymous Author* had further remarked towards the proof of the same thing, that when the *3d Wo* is denounced, 'tis said, *behold the 3d Wo cometh quickly*; which word *quickly* had not been made use of in the denunciation of the *two first Woes*. Then, I say, Mr. *Jurieu* hath re-  
turned

turned no Answer, which giveth ground to believe, that he had nothing solid to Reply.

But possibly *Mr. Iurieu* may say, that this *quickly* ought to be understood with reference to the *two* first *Woes*, namely, that the *3d Wo* shall more closely follow the *2d*, than the *2d* followed the *1st*; and that this doth not conclude that the *Vials* are to be poured out so near one to another, nor with so great celerity. I Answer unto him, that this cannot be the meaning of it, because the *three Woes* are confined to the *three last Trumpets*; the *1st* to the *fifth*, the *2d* to the *sixth*, and the *third* to the *seventh*. For according to *Mr. Iurieu*, the *sixth* hath been exerting its Influences for almost these 800 years, and the *3d Wo* is not yet come, nor shall come till under the sound of the *seventh Trumpet*. So that the whole course of the *fifth Trumpet* was not so far distant from the *sixth Trumpet*, to which the *2d Wo* is attributed; as the whole Course of the *6th* is distant from the beginning of the *7th*; under which the *3d Wo* is to arrive. And therefore it must be owned, that the word *quickly* being used only in reference to the *3d Wo*, signifieth that all the *plagues*, or which is the same thing, that all the *Vials* shall be poured out close upon one another; and that it doth as much as import; that there shall not be so much time employed for destroying the *Empire of the Beast*, as there was for the raising of it.

*Mr. Iurieu* had obliged the *Anonymous Author*,

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*Author*, if he had answered that which occurs in the Preface to his *Illustrations*, and which is layd down in these Terms. 'Tis evident that there are in the *Revelation* three principal *Visions*, in which are contained all the great *Events* that relate to the *Roman Empire* and to the *Kingdom* of *Jesus Christ*, i. e. which concern the *True Church* and the *False*. These *Visions*, are those of the *Seals*, those of the *Trumpets*, and those of the *Vials*. All the other are but *Draughts*, in which what is represented in the *Visions* of the *Seals*, *Trumpets*, and *Vials*, is reassumed, enlarged, and more circumstantially explained. For the name *Seven*, which is *Mystical*, and which implies *perfection*, do's inform us, that these three *Visions* comprehend all. For 'tis found in that of the *Seals*, in that of the *Trumpets*, and in that of the *Vials*, and also in that of the *Thunders*, which are the Forerunners of the *Vials*. Moreover, these three *Visions*, are immediately link'd one to another; so that the second, which is that of the *Trumpets*, beginneth under the 7th *Seal*; and the 3d, which is that of the *Vials*, beginneth under the 7th *Trumpet*.

As this is the foundation of the *Anonymous Author's Systeme*, and as he hath there declared the *Key of the Revelation*; *Mr. Jurieu*, who knows the art of Reasoning, might have observed in that *Preface* a chain of Ratiocination able to dazzle the Eyes of the Reader. For if it be true, that the *Vials* are not poured out till under the *Seventh Trumpet*, as the *Trumpets* sound not till upon the opening of the

the *Seventh Seal*; then it is most certain, that all the *Vials* remain still to be poured out, forasmuch as the *Seventh Trumpet* hath not yet sounded, and that we are hitherto under the *Sixth*. Even as it might be justly said, that none of the *Trumpets* had sounded; provided it were true that we were yet under the *Sixth Seal*, and, that the *Seventh* were not until this time opened. This Reason doth necessarily & naturally follow from that which the *Anonymous Author* had layd down in his Preface, and which is the foundation of his Systeme. And if *Mr. Juricu* hath vouchsafed no Answer to it, doubtless it is because he could find no difficulty in it.

To the foregoing Arguments, the *Anonymous Author* will add two more, which whether he shall call proofs or difficulties, is to him indifferent. The first ariseth from the comparing *Rev. chap. 11. v. 19.* with *chap. 15. v. 5, 6, 7.* In *chap. 11.* we read, that the Temple of God was opened in Heaven, and that there was seen in his Temple the Ark of his Testament, and that there were lighnings, and voices, and thundrings, and an Earthquake, and great haile. And *chap. 15.* we read that *St. Iohn* looked, & behold the Temple of the Tabernacle of the Testimony in Heaven was opened; and the seven Angels who had the seven plagues came out of the Temple, and one of the four Living Creatures gave to the seven Angels seven golden Vials full of the Wrath of the Living God. 'Tis evident that these two Visions are parrallel; and that they both tend to one and the same End. For in each of them we find

the opening of the Temple of God, which had been shut against the *Jews*, but is now opened to receive them. In the one we see the Ark of the Covenant, in the other the Tabernacle of Testimony. This *Ark* and this *Tabernacle of Testimony*, are *Iesus Christ*, whom the *Jews* shall come to Adore. *Popery* and *Mahometism* are the two great obstacles, which hinder the conversion of the *Jews*, and which confirm them in their obstinacy; but behold seven *Angels*, who receive seven *Vials*, for the destruction of the *Papacy* and *Mahometism*. Now the Temple of God not being opened till under the seventh Trumpet, which hath not yet sounded, it invincibly followeth, that none of all the *Vials* are hitherto poured out.

The *Anonymous Author's* other new Argument, which he addeth to the former, is taken from that which *St. Iohn* says, chap. 15. v. 1. *Isaie* another great Sign in Heaven. He had said the same thing chap. 12. v. 3. with respect to the Subject of the *Beast* with seven Heads and ten Horns, which represent the whole extent of the *Roman Empire*, as well Civil as Ecclesiastical, i. e. *Papal*: taking this Extent and duration down from the time that these Revelations were given to *St. Iohn*. For the 12th chap. is a commentary upon the Vision of the Trumpets; because we find in that chap. the same thing that we find in the Vision of the Trumpets; namely, the War of the Dragon against the Woman, and against those that are of her Seed. So that *St. Iohn* coming to say chap. 15. with respect



respect to the Subject of the *seven Plagues*, which are the *Seven Vials*, I saw another great Sign in Heaven; 'tis plain that this Sign is different from the first, and represents quite another thing. So that if the Holy Spirit do promise in *this* the ruin of the *Papal Empire*, as he had predicted in *that* the birth and growth of the said *Empire*; we cannot make the *Vials* to be poured forth under the *Sixth Trumpet*, without mixing what the Spirit of God would separate, and without confounding two different Signs, and the different things which are represented by those Signs.

To which Arguments there may be yet a third subjoined, grounded upon chap. 15. v. 8. For 'tis there said, that after one of the four living Creatures had given to the seven Angels seven Vials full of the wrath of the Living God, the Temple was filled with smoke from the glory of God, and from his Power, and no man was able to enter into the Temple, till the 7 plagues of the seven Angels were fulfilled. From thence there clearly result two Truths. One, that the seven plagues and the seven Vials are one and the same thing, and that they signify the same Judgments of God: Which is against the opinion of Mr. Jurieu, who pretendeth, that the plagues are a different thing from the Vials; that the plagues are the judgments of God, and the Vials periods of Time. The other, that the Prophecy doth not say, no man could enter into the Temple, until the seventh Vial of the seventh Angel was fulfilled, but until the seven Vials of the seven Angels were fulfilled. Which sheweth us, that none

of them are yet poured out ; because it is only under the *Seventh Trumpet* , which hath not yet sounded , that the *Seven Angels* receive the *seven Vials* to pour them out. And that it is not until then , *that the Temple is to be filled with Smoke from the glory of God and his power* ; which as it denotes an extraordinary mark of the Gracious presence of God in the midst of his *Church* , so 'tis that which we have not yet seen. This *prophecy* doth manifestly allude to the *Cloud* that filled the *Tabernacle of Moses* , and the *Temple of Solomon* , *Exod. 40. 34, 35. 1 Kings 8. 10.*

After that *Mr. Iurieu* had essay'd , to overthrow the Reasons by which the *Anonymous Author* had proved , that all the *Vials* are still to be poured out ; he in the next place endeavours to confute the signification of a *Cup* or *Bowl* , which that *Author* had ascribed to the *Vials* . *How is it* , says he , *that he doth not perceive , that the figure of Vials is not borrowed from the cups of Gods wrath , but from hour-glasses ?* This we have already refuted , and made it appear , that tho the *Term Vial* should sometimes signify an *hourglass* , yet it cannot have that sense here. Because *Hour-glasses of Gold* are no way's fit to indicate *Time* , which is measured by the running of *Water* or *Sand* . And especially because the term *Golden Vial* , is used *Chap 5. v. 8.* to import a *Cup* , and not an *hour-glass* .

Let us see whether what *Mr. Iurieu* adds next , be more to the purpose. *The form of Cups* , saith he , *is altogether different from that*  
of

of Vials. For these have a large belly and a narrow mouth, whereas Cups on the contrary are wide above and narrow below, which make some say, that the Vials are poured into Cups, that so men may drink what was in the Vial, as I have observed in reporting the common opinion.

There can be nothing more impertinent than this speculation. For whatsoever opposition he supposeth between the form of Vials and of Cups; yet 'tis certain, that all the best Greek Author's, call that which we drink in by the name of Vial. And whosoever hath observed Labourers at their refreshment, must needs know, that they carry nothing into the fields with them save Bottles, which have a large belly, and a narrow mouth, and that by the strait mouth, they are so able to drink the liquor out of the Bottle, as to empty it.

But this, saith Mr. Jurieu, after I have better thought upon it, is not the point; for I affirm, that the figure of a drinking Cup hath no room in any part of this Vision. Because the Vial falls alway's on the Earth or on the Sea, but never into a Cup.

But how could he forget that both the Term to drink, and the Term Cup, are used chap. 18. 3, 6. Which chapter is at least a Commentary upon the fifth Vial; seeing we find nothing in it, save a description of the ruin of Babylon? Doth he not know, that Vials being used in this Vision in a Mystical sense, do signify nothing but the judgments of God, by which the Enemies of his Church are to be de-

stroyed? And that unless it be in a *Mystical* sense, neither the Term *Vial*, nor that of a *Cup*, nor that of *drinking*, are any way to the purpose?

The *Anonymous Author* had said in the explaining of the *fourth Vial*, that the *Sun* upon which it falleth, is in all probability the *Eastern Roman Empire*, and that as the *fourth Trumpet* raised the *Turkish Empire*, so the *4th Vial* shall shake and afflict it.

I may observe, saith Mr. Jurieu, that this Interpretation is contrary to all kind of principles. For whereas the seven Vials are alone designed against the Empire of the Beast, i. e. for Antichristianism, behold one of the Vials is said to fall upon the Empire of the Turks, which is no part of the Antichristian Empire.

That Interpretation is not therefore contrary to all sort of Principles, because 'tis contrary to Mr. Jurieu. For 'tis according to this Principle, that the Revelation continueth the History of the *fourth Monarchy*, which Daniel had begun. And that this Monarchy being the *Roman Empire*, as it was in the time of St. John; the Holy Spirit doth in the Visions of the Seals, of the Trumpets, and of the Vials, represent unto use every thing of importance that was to befall it. Now whereas the Turks invading the Eastern part of the *Roman Empire*, and their establishing there both an Empire and the *Mahometan Religion*, was foretold in the Vision of the Trumpets; 'tis but reasonable to affirm, that the Vials shall destroy that which the Trumpets had raised in the East; as well as that they

they shall destroy that which the same *Trumpets* have built in the *Western Roman Empire*.

The *Anonymous Author* had said, that the Subjects of the *Turkish Empire*, shall be mortally afflicted by the Effusion of that *Vial*; but that instead of being converted, they shall blaspheme the name of God.

In opposition to this, Mr. Jurieu saith, that the Prophets give us to understand, that upon *Babylons* falling, all the *Infidels*, and consequently the *Mahometans*, shall be converted.

I do acknowledg, that after *Babylon* shall be fallen, the *Mahometans* shall be converted; but then it is not the *fourth Vial* which falleth upon *Babylon*, seeing it subsisteth after that is poured out; and 'tis only the *fifth Vial* that destroyed the *Antichristian Empire*.

I may add, saith Mr. Jurieu, that it being the *Papal Empire* which is intended in this Vision, the *Sun* therefore of the *fourth Vial* can signify nothing but the *Sovereign* of that Empire which is spoken of, and so can only signify the *Pope*, and not the *Turkish Emperor*. But the falsity of this Principle we have made appear, by the Evidence we have given to a principle opposite unto it.

Mr. Jurieu farther adds, I may also observe, say's he, that this is so far from signifying the ruin of the *Turks*, that granting them to be here spoken of, it would import their Exaltation. Forasmuch as 'tis said of the *Sun* mentioned in the *fourth Vial*, that power was given unto him to scorch men with fire; which implies their destroying

stroying others, rather than the being themselves destroyed.

The *Anonymous Author*, before his entring upon the Exposition of the *Vials*, had made a declaration which should not be forgotten; namely, *that seeing the Vials contain Iudgments to come, and which cannot be cleared up by Events, as the Vision of the Trumpets may, that therefore he proposed to speak no otherway of them than in way of conjecture, which is a deference that we owe to the Author of Prophecy. However, that what he was to say would appear very probable, if the preceding Illustrations which he had delivered were du'ly thought upon.*

'Tis true, the *Anonymous Author* do's believe, that the *fourth Vial* is to be poured out upon the *Eastern Roman Empire*, which is now under the power of the *Turks*; and this agreeable to the relation that is between the *Trumpets* and the *Vials*, the latter whereof shall overthrow what the former had built. But whether the *Sun* here signify precisely the *Turkish Emperor*, or the *Musti*, who is the *Vicar of Mahomet*, is that which he can only conjecture at, but doth not certainly know. And tho he had said, that this *Vial* shall shake and distress that *Empire*, yet he had not said that it shall destroy it, as *Mr. Iurieu* chargeth upon him. There is a difference between those two Expressions. The House of *Austria* is shaken and brought very low in comparison of what it was under *Charles V.* but nevertheless it is not ruined. The *Papal Empire* is brought low in respect of what it was under

*Leo*

Leo X. but yet it remains undestroyed under Innocent XI. 'Tis the drying up the River Euphrates foretold to be under the *Sixth Vial*, which signifieth the total ruin of the *Ottoman Empire*, and of *Mahomessism*.

But to pass all this by, saith Mr. Jurieu, and only to observe, that if the fourth Vial answereth the fourth Trumpet, there is then no probability, that the fourth Trumpet having lasted several Ages, during which time the Turkish Empire was established, that the 4th Vial should in so short a space ruin it.

This is yet another fancy which Mr. Jurieu fathers upon the *Anonymous Author*, namely, that the fourth Vial is wholly to destroy the Empire of the Turks. Whereas he expressly said, that that was not to be till under the *sixth Vial*. And who knoweth what will be the course of Gods justice, when he once begins to execute his judgments? And when the Creator shall go about the making of a new world, can we think that his Arm is so shortned, that he needs more time for this second world, than he did for the first?

Whereas the *Anonymous Author* had in his Exposition of the *Vials* followed Mr. de Launay; Mr. Jurieu sayth, the said Author might have perceived, that tho' the Explanation he hath given, agree with the hypothesis of Mr. de Launay, yet it doth no way's accord with his own. And that because Mr. de Launay placeth the End of the *Antichristian Empire* many ages hence, while that Author will not allow above eighteen years for its subsistence.

Surely



Surely Mr. Jurieu would not have made this Reflection, if he had minded what that Judicious *Expositor* had said upon the 2d verse of the *Eleventh Chap.* of the *Revelation*. Where he makes this Remark, *that the Scripture in the pointing out a thing of great moment, do's not always fix the beginning of it to a day or to a year, so that it may appear when it shall terminate or when it commenced; but takes notice of it sometimes long before, and as it were from the first moment of its conception and peeping forth.* And after he had alledged two examples out of the *Old Testament*, and one out of the *New* to this purpose, he adds, *I am willing to make this observation, that it may thereby appear, that it is possible we are not so far from the End of 1260 years, as many do imagine.* Now we are to observe, that it is 36 years since Mr. de Launays Book was published, and that it had been written 16 years before it was sent to *Geneva* where it was printed. What may we then think that holy man would have said, had he lived until our time? And if 52 years after he had made that ingenious Remark, he had beheld this extraordinary revolution, which within these two years is fallen out in *France*, and whereof he had never thought, Doubtless he would have look't upon this judgment of God that is fallen upon the *Church* with a swiftness resembling Lightning, and which like a fire from heaven hath so suddenly consumed it, as a forerunner of a judgment that shall come alike expeditiously, and fall with more swiftness upon *Antichrist* and his *Emissaries*, who are the Cruel Enemies of his *Church*. Fi.

Finally, whereas the *Anonymous Author* had stated the *Epoche* of the Birth of the *Antichristian Empire* to be the year 445. and had fixed its End to be in the year 1705 so that all the *Vials* must be poured out within the compass of eighteen years at most. *Mr. Jurieu* cries out against this, and says, *he wonders how such a thought could fall into the mind of a rational man, and how any person that had carefully studied the Prophecies, as he confesseth the Anonymous Author to have successfully done, should in this point so forget himself.*

The said *Author* hath neither forgotten himself here nor elsewhere. He considered his *Illustrations* oftner than once; and his assigning so short a time for the Effusion of the *Vials*, is so far from being strange or absurd, that it is most natural & rational. The 7 *Thunders* do naturally raise an *Idea* of a storm that shall be extraordinary terrible, and that there shall be nothing wanting to make its horror perfect, forasmuch as the number *seven* notes perfection. Now a Storm or *Hurricane* is accompanied with these two qualities, one that tis *rapid*, and the other that it doth not *endure*. From whence it followeth, that if the *Thunders* are to manifest themselves in the Effusion of the *Vials*, or that they are the *Vials*, as the *Anonymous Author* thinks he hath proved, that then the space of 18 or of 15 years, may be time enough for the pouring them out.

In a word, this Storm will in its rise resemble *Elijah's Cloud*, which at first was but

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as the *Palm of a mans hand mounting out of the Sea*, but whose growth was so swift and rapid, that Ahab was forced to get hastily into his charriot, that he might not be overtaken by the abundance of rain that fell, 2 Kings 18. 44, 45.

But if the *seven Vials* should have no relation to the *seven Thunders*, as Mr. Furseu imagines they have not; yet it cannot be denied, but that they manifestly allude to the *Plagues of Egypt*, because they are called *plagues* as well as they are stiled *Vials*. And this will suffice to shew the *Anonymous Author's* opinion to be extreemly natural. Seeing the *plagues* with which God smote *Egypt*, did not take up *fifteen years*. 'Tis true, the sacred *History* doth not express the time that elapsed from the *first plague* until the *last*; all that it doth being to note that there past one *Month* from the death of the *first-born*, till the time of passing through the *Red Sea*, where the whole power of *Egypt* was swallowed up and buried. And seeing we are not to allot *years*, and may be need not to allow *Months* for the Execution of all the *Egyptian Plagues*; doth it seem strange that the *Anonymous Author* should conceive, that all the *Vials* will be poured forth within the space of 18 or 15 years.

Let us also remember, that as there is no natural Agent which acteth with the rapidity that *Fire* doth; so our God is a consuming *Fire*, and 'tis a terrible thing to fall into his hands. This *Fire* devoured in less than three *Months* all the *Churches* of a great *Kingdom*. And if the divine Vengeance hath taken so little time  
to

to destroy his own house ; What offence can it be to conceive that he will take but 15 or 18 years to destroy *Babylon* and her Empire ?

But it may be said , that there were more than 18 years required to the *first Reformation*. And how then is it probable that there shall not be more required for the *last*, for the general one, which shall extend it self universally, as well over all *Infidels*, as over the *Papists* and the *Pagans* ? It may not be amiss to hear what *Bellarmin* speaketh of the *Reformation of Luther*, in the Preface to his *Controversies*. *Who is there*, saith he, *that doth not know, how the Lutheran Heresie being born a little while since in Saxony, like a pestilence overran all Germany in a little time, and how having spread it self into the North and East, it infected Denmark, Norway, Swedland, Gothland and Hungary? And having extended it self with the like swiftness into the West & South, how it there desolated France, England, Scotland, and how at last it crossed the Alps, & even entred into Italy?* Now the *Anonymous Author* is fully perswaded, that the *general Reformation*, which will comprehend the abolishment of *Popery* and *Mahometism*, will proceed more swiftly and be dispatched with a great deal more rapidity. Forasmuch as it is said of the *third Wo*, that contains the Effusion of the *Vials*; behold the *3d Wo* cometh quickly; which is not said in reference to the *two* former, and where this word *quickly* doth not appear. He is also perswaded, that there is no man who will not easily be brought to be of his mind, that do's but reflect upon the

the power, upon the Justice, and upon the Jealousy of him, who is to be the Admirable *Author* of this wonderful *Reformation*, the *Avenger* of his beloved *Jerusalem*, and the inexorable Judge of *Babylon*, against whom he hath himself denounced *Rev. 18. 8.* that the plagues wherewith she is threatned shall come in *one day*, or in *one hour*, as the *Original* hath it.

Moreover, should we grant to *Mr. Iurieu*, that the *7. plagues* are a thing distinct from the *7. Vials*, and that the *7. Vials* are *hour-glasses*; it would nevertheless appear that *15* or *18* years is a time long enough for those *Glasses* to run out in; nor was it hitherto heard, that there was a *Glass* for the measuring of *Time*, which required a *year*, or a *Month*, or so much as a *day* to run out in.

This is what the *Anonymous Author* hath to Answer in Defence of his *Illustrations*, against the illustrious *Author*, who hath taken the pains to attack them. And he is fully perswaded, that the *seven Vials* are the *7 Plagues*, and that the *seven Plagues* are the future judgments of God, of which he expects to see the Execution about the beginning of the *next Age*. If any one can convince him of the contrary, by Reasons which he cannot solidly Reply unto, he is not so fond of his opinion as to make it his *Idol*, but is immediately ready both to renounce it, and to publish to the world that he was mistaken. For having the Example of the great *St. Augustine* in his *Retractions* before him, he will account it no shame to make  
such

such a confession, because he seeks nothing in this Dispute, but the clearing up of the *Revelation*, and the Edification of the *Publick*.

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F I N I S.

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E R R A T A.

Page 11 line 21 *Head* read *Head*. P. 12. l. 1. *Pomer* r. *power*.  
after *same* r. *time*. P. 17. l. 16. r. *paganism*. P. 30. l. *last* r.  
*deprived*. P. 57. l. *last* r. *Idol*. P. 59. l. 16. after *it* r. *self*.  
P. 82. l. 5. *them* r. *men*. P. 99. l. 25. r. *depend*. P. 116. l. 7.  
r. *child*. P. 176. l. 18. r. *Kings*. P. 180. l. 7. *which* r. *whose*.  
P. 183. l. 27. *Mother* r. *Motto*. P. 185. l. 18. r. *ambiguity*.  
P. 213. l. 9. *is* r. *in*. P. 241. l. 19. *god*. r. *gog*. P. 250. l. 32.  
*not* r. *out*.